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Of the Church—By the Church—For the Church

Luther League Review

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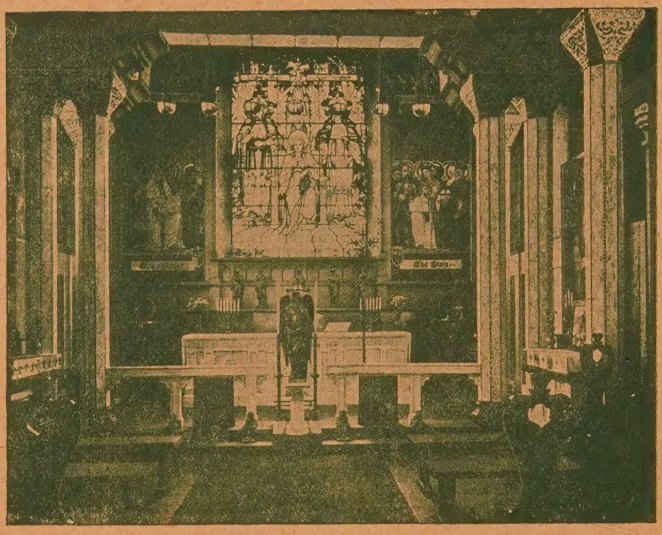

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Easter Echoes

Open Victory, Open Grave, Open Heaven

By Rev. F. W. E. Peschau, D.D.

THE unbounded joys of the blessed Eastertide thrill the whole world! No wonder is it that this is the case, for the joys thereby produced and celebrated are for the whole world and for all ages of the world! The triumphs of the Easter morning are thrillingly sublime and incomparably great.

We consider but three thoughts regarding the same—namely, that it brings to us: I. A great and wonderful open victory; II. open grave; III. open heaven.

The victory of the Resurrection of our blessed Lord was an open triumph. The rock rolled aside, the holy angel's testimony, the soldier's witness, the visit of the disciples, the words of Christ to Mary, all combine to give it a thrilling interest and furnish most indisputable proof.

Christ moving among the living is its glorious climax! In the run of the ages it has marshaled around the Bible, the one blessed Book that gives the simple and yet sublime account thereof, the best, noblest and grandest of earth's men and women. The scholars whose intellectual power has been the light of the world in simple matters of intelligence have rejoiced over it. Statesmen, whose lofty career made them seem like mountains alongside of the multitude, and who felt and saw earthly power, see in it power and splendor that eclipses all human government. The mightiest generals that ever waged war or ever heard the victorious army shout after the battle's storm when victory perched upon the flying banners have no triumph to compare with this.

From Constantine the Great to Napoleon the mighty Emperor, and up to the Czar and influential Kaiser, none ever witnessed or heard of any thing greater, more wonderful, more grand or more sublime! The Easter morn's Resurrection was the mightiest open victory that was ever gained in all the realm of earth's eventful history, and no wonder that the earth should in the happy spring time, when it occurred, bedeck itself with flowers, and all the continents dress in living green, as if it desired to celebrate the great and important event.

It was positive and final, and so concludes the glory of man's salvation, and with all the power of a public triumph it lends Christianity an influence that men can no more stop than they can stop the flowing of a river, or the tide of an ocean, or the roll of thunder, or the glare of the lightning flash!

Open Grave

As out of the thundercloud the glorious rainbow comes with most astonishing contrast, so our Lord came out of the grave, ever the dark and dreaded place of the children of men.

Strange the contrast where millions before and since have lain helpless in their tombs, graves and sepulchers, there arises in its gloom the Son of God, Saviour of the world, breaks the power of the grave that held Him, and comes forth in all the majesty and splendor of a resurrection body, a glorified body, a heavenly body, a perfect body! The grave. Oh, the grave, the very thought of it makes many shudder! Well has Hagedorn said, "Here is the landmark of all power, the limit of all exertion; art, beauty, splendor, pomp—all resist in vain.

"Books, the plough, the sword, the staff of office seek a grave under the same dust.

"Rich and poor, good and bad, little and great, must enter the coffin and the grave."

Salis remarks, "The grave is deep and still and fearful is its brink, it covers with a dark mantle an unknown land.

"The song of the nightingale sounds not in its bosom; the roses of friendship fall only on the moss on the hillock.

"Forsaken brides, in vain, wring their hands; the wailings of the orphan penetrate not the depths of the ground."

Since we know the story of Christ's triumph we can well agree with that superb author, Jean Paul Richter, when he says: "But the grave is not deep. It is the gleaming footmark of an angel who seeks us. When the unknown hand sends the last arrow at the head of man he bends, and the arrow merely takes off the crown of thorns from his wounds."

What a comfort to us that Christ broke the power of the grave, overcame its mystery, and practically opened it as a way to a brighter and better world, and a better condition for the body once placed therein. His having rested in it, and rising out of it, gives a happiness and consolation that could be secured no other way, so that we can sing with Muehlenberg:

"I would not live always; no, welcome the tomb;
Since Jesus has lain there, I dread not its gloom;
There sweet be my rest, till He bid me arise,
To hail Him, in triumph, ascending the skies!"

With St. Paul we can exultingly exclaim and cry out, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Open Heaven

It was after our Saviour's resurrection that He said to His disciples, "All power is given unto Me in heaven and in earth." He arose for the benefit and in the interests of heaven, and not for the benefit or interests of the earth—that is itself to be destroyed. He was to open the way to heaven for us, so that every day He can say just what He said to the dying thief on the cross: "This day shalt thou be with me in Paradise." Blessed thought and comforting assurance!

Goethe well remarks, "The words of heaven have not a double meaning." They are "yea and amen."

What more can our hearts and souls desire or long for than the sweet and holy comforting promise and assurance, "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself; that where I am there ye may be also."

With the power of His open victory and His power to have opened the grave, He will open all our graves some day, and with heaven open to us we shall enter into the "rest that remaineth for the people of God."

In view of the death of others, we can sing:

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to His arms."

In view of our own death, we can say and sing:

"Oh! sing to me of Heaven,
When I'm about to die;
Sing songs of holy ecstasy,
To waft my soul on high."

"Behold! I have set before thee an open door and no man can shut it." The echoes of the earthly Easter will never die out until the glory of heaven will eclipse the Easter joys, as the sun with its superior splendor eclipses and swallows up the light of the resplendent stars!

The Easter Message Encourages

The Faithful Servant

By Rev. W. F. Bacher

ST. PAUL describes the vital importance of the fact of the resurrection in relation to the faith of the Christian by declaring that if Christ be not risen then is our faith vain. During His public ministry our Lord had given ample demonstration of the truth of the claims that He made for Himself and of His consequent ability to overcome all the powers of darkness. But He had connected with these demonstrations a promise of His resurrection, and in view of this and of the seeming triumph of the hosts of hell as He hung upon the cross, it was needful that He vindicate His word and show Himself a real victor over death and hell. What force and power would there be in the Gospel He commanded to be preached, what efficacy in the sacraments that He instituted, what stability in the Church He established, what point to the commands and obligations He laid upon us, had He not furnished this climax of victory and authority? The fact of the resurrection is thus the mainstay of our faith.

This being true, the Easter message also furnishes the mainstay of our life as Christians, especially of our life as laborers in His vineyard, just as surely as the right faith will manifest itself in the right life. In giving us the privilege and duty of serving Him, our Lord has placed us in a proud position. We are servants indeed, but servants of One who is a worthy Master. St. Paul describes it by saying that we are "workers together with Him," "laborers together with God." Now as it is true that if Christ be not risen then is our faith vain, it is equally true that if Christ be not risen then are our labors also in vain. But now is Christ risen from the dead and in this precious and comforting fact we have that which ought to be our chief solace and joy in every burden that we bear and every sacrifice that we make and a constant source of encouragement in our efforts to promote the interests of His kingdom.

For one thing, the Easter message serves to give a definite scope and end to our work for the Lord that it could not have otherwise. We labor for a living Christ, a real Saviour, a mighty Lord who lives and reigns and who will come to demand an accounting. This imparts to our work a character of solemn reality. We are no rainbow chasers. We are not idly following *ignes fatui* that will only lead us at last into the morasses of unbelief and despair. We are not dreaming enthusiasts, building up a structure that will one day go down again into eternal ruin. We are not aimless wanderers as we undertake to carry out our Lord's command to go into all the world and proclaim the Gospel to every creature. We have a very definite end in view in all that we do. We look forward to that glorious consummation whose certainty is pledged by the resurrection. We live and labor now in the kingdom of grace, looking forward to the coming of that kingdom of glory whose ushering in is assured by the fact that the King lives.

Again, the fact of the resurrection gives us the strongest encouragement as we undertake the Lord's work. This work has its peculiar difficulties and discouragements. We look at the stupendous task set before us and then, contemplating our own littleness and feebleness, we wonder whether it is worth while even to try. We enter the vineyard as laborors, and immediately we are disappointed and discouraged because great results do not flow at once from our small efforts, forgetting that God, who alone gives the increase, may not bless our work according to our expectations, but according to His better judgment. We indeed need those comforting promises of our Saviour that the gates of hell shall not prevail against His holy Church, that where two or three are gathered together in His name there will He be also, that He will be with us always, even unto the end of the world. But how can a Christ who has gone down into the grave and not returned again fulfill such comforting and reassuring pledges? It is indeed a blessed source of encouragement that He has come again from the dead and now lives to sustain and bless us.

Furthermore, our Lord's resurrection firmly establishes that love of God which is the true motive in all the service that we render. Every Christian duty that we perform, whether to God or to our neighbor, rests ultimately upon our acceptance of and obedience to the First Commandment. Luther rightly interprets this commandment to mean that we should fear, love and trust in God above all things, and He puts this fear and love of God at the foundation of every duty that we owe to God or to man. How can we prove acceptable and successful servants unless we fear, love and trust in Him above all things? And how can we truly love Him if He fail to establish our love and trust by failing to bring again His Son from the dead? Surely the fact that

Christ was able to give triumphant answer to that sneering taunt of His enemies, "He saved others, Himself He cannot save," enables us to love Him the better and more firmly.

Finally, the Easter message powerfully strengthens and confirms our hope. A confident expectation of final and abundant success to crown our efforts is a mighty stimulus to persistent and energetic endeavor. Such a hope is given to the Christian. Nay, it is more than a hope. It is a certainty. It is a hope that maketh not ashamed, a hope that will not shame us at the last by failure of realization. Such a hope is surely created, fostered and increased by keeping ever before us the comforting fact that "now is Christ risen from the dead." Ours is a living Christ, able and ever ready to bless and sustain us by His sure word of promise that our labors shall not be in vain, and that he that endureth to the end shall be saved.

He Is Risen Indeed

By Rev. Samuel Schwarm, D.D.

THE hardest doctrine for human reason to accept is that of the resurrection of the dead. The Athenians listened respectfully to Paul's address until he declared the resurrection of the dead "by a man whom God appointed, having given proof to all in having raised him from the dead." And when Paul in his defense before the Sanhedrim in Jerusalem, exclaimed: "Concerning the hope and resurrection of the dead I am judged," immediately there was a dissension, the multitude was divided. But Paul, notwithstanding the aversion of the natural mind to this doctrine, makes it the keystone of the Christian faith. He declares, "If there is no resurrection of the dead, then has Christ not been raised; but if Christ has not been raised, then void is our preaching and void also is your faith. And we are also found false witnesses of God; for we witnessed concerning God that He raised up the Christ, whom He raised not if the dead are not raised. For if the dead are not raised neither has Christ been raised; but if Christ has not been raised, then vain is your faith, and ye are still in your sins. And then those that fell asleep in Christ perished." "But now," he exclaimed, "Christ has been raised from among the dead, and he became the first fruits of those fallen asleep!" But why does he so confidently assert that Christ has been raised from among the dead, and that, consequently, the doctrine of the resurrection stands fast, if it is such a hard doctrine to receive? Because Christ had appeared alive in the body after His cruel death and burial, "first to Cephas (Peter), then to the 12, then to above 500 brethren at once, of whom the greater part remain until now, but some also are fallen asleep. Then He appeared to James; then to all the apostles, and, last of all, as to an untimely-born one, He appeared to me also." He makes no mention of Christ's appearance to the women, of His second appearance to the 12, to the two on the way to Emmaus, and to the disciples by the sea, etc.; probably thought it unnecessary to mention more than He did, for He had cited an abundance of witnesses to prove the fact of Christ's resurrection, of which witnesses He Himself was one. He himself had seen the risen Christ. He himself, as well as the rest of the apostles, was an eye witness to the fact of the resurrection.

Infidelity is very bold. It would have us believe that these glad tidings of the Christ are not true, or, at most, true only in part. It would concede that the man Jesus lived and that he was the best man that ever lived, if Christians would simply cease to declare He is also God. But it is very easy to see that, if He was not God as well as man, He could not even have been a good man; for He pretended to be God, or God's Son. So if we would have any Saviour at all, even a human one, we must hold fast to the resurrection of Christ so confidently preached by Paul and the rest of the apostles. We should believe their preaching.

1. The resurrection of Christ was a fact of which the apostles were competent witnesses. They had been, with the exception of Paul, the constant companions and disciples of Christ for three years. On the third day after His death and burial, a very short interval, He appeared to them alive in the body again, and appeared to them repeatedly during a period of 40 days. He ate with them, He talked with them again concerning the kingdom, He taught them again as before, they handled Him, they had every opportunity, that their senses could make use of, to learn whether He really was their former companion and teacher (see I. John 1: 1-3). They all believed that He was, and they testified to that fact though they died for it.

2. The resurrection of Christ did not take place in some obscure corner of the earth where it was difficult, or impossible, to

verify the fact. It took place in Jerusalem, the chief city of the Jews, whose king He claimed to be, where He had taught, where He was well known, where He was crucified and buried, and where His sepulchre was guarded. If He had not arisen from the dead it certainly would not have been difficult to disprove the assertion that He had. His body might have been produced, or His disciples at least punished for stealing it. But neither was done.

3. The testimony of these witnesses that Jesus arose from the dead and ascended on high was the beginning of the Christian Church, which has continued until now. This Church is built on the faith that Jesus was the Christ, the Son of the living God, and that He died for our sins and was buried, and arose again for our justification. It had its beginning in Jerusalem, within a very few days after His resurrection and ascension. Many of the priests, the class that incited His death, became obedient to the faith. That the Christian Church existed, and that it can be traced back to the time of Christ's death, and to Jerusalem, is indisputable. How could the Jews of Jerusalem, by the thousands, have been induced to believe the story of the resurrection preached by these humble and, socially and politically, uninfluential disciples, if it was all a lie? What induced them, in that event, to receive Him as their God and Saviour? And how were the Samaritans, the enemies of the Jews, so hypnotized as to accept a Jew as their Lord and Master, unless they had indisputable evidence that He was what was claimed for Him? And then the thousands of Jews and Greeks and Romans of Asia and Europe—by what miraculous means were they persuaded to believe a lie, if the resurrection is a lie? They had many means of communicating with Jerusalem and learning the facts. They could easily have come in contact with many of Paul's witnesses. The fact is there were Greeks and Romans and people from almost every nation and tribe in Jerusalem at the Passover season when the resurrection occurred. That was an age when people ran to and fro over the earth as well as now. And Jerusalem was the Mecca for Jews and proselytes from all lands of the globe.

4. No other fact has ever done so much in changing the moral character of men and ameliorating their condition. It has transformed millions, inspiring them with a precious hope, helping them to bear the ills of this life and to pass within the vail with songs of praise on their lips. The Apostle Paul himself was one of the precious trophies of the power of the resurrection. And the preaching of the resurrection is still transforming men and women from the children of the devil into the children of God. A lie may have its devotees, but it has no power to transform them into children of light.

5. The believer may know the power of the resurrection. Through faith in the risen Lord there is a resurrection produced in the heart of the believer. The Spirit bears witness through the Word and the sacraments with His Spirit that he has become a child of God, and he can say with Job, I know that my Redeemer liveth. He knows, with John, that He has passed from death unto life, because He loves the brethren. This great change in the heart is not produced by a dead, but by a living, Savious.

"Nothing stands more historically than that Jesus rose from the dead and appeared again to His followers, or than that their seeing Him thus again was the beginning of a higher faith, and of all their Christian work in the world" (Ewald). What wonderful glory that fact implies is revealed, in part, in I. Cor. 15.

Saved Him

A missionary, on his way to India, relates an incident that transpired on his voyage as follows:

"I was sitting one dark night in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet. I heard a trampling of many feet overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. "What can I do?" I asked myself, and instantly unhooking my lamp, I held it near the top of my cabin and close to my bull's eye window, that its light might shine on the sea; and as near the ship as possible. Directly afterward I heard the joyful cry, 'It's all right. He's safe!' Thereupon I put the lamp in its place.

"The next morning I was told that my little lamp was the sole means of saving the man's life. Its timely light, gleaming out upon the waters, revealed the position of the drowning man, and assisted the crew in guiding the knotted rope which rescued him."

Thus, the true Christian worker never desponds or thinks there is nothing for him to do, even in the darkest hours of his life. Looking up to Jesus, He lets His light so shine that men may see, and at the dawning of the great resurrection morn what joy to hear the "Well done," and to know that you have unawares saved some soul from death!—*The Lutheran.*

A CIRCLET OF RARE JEWELS

By Leander S. Keyser, D.D.

Author of "Birds of the Rockies," "In Bird Land," "John Westoff," etc.

Chapter III.—Not Peace, But a Sword

IN works of romantic fiction, love and sentiment are apt to cast a glamour about courtship and marriage, being regarded as the final arbiters in choosing a partner for life. However, a realistic recital must portray life as it is.

True, Edna Wilson would never have married a man whom she could not love, however pious and worthy he might have been. Still, she knew, too, that the impulses of the heart are not always to be trusted. She was acquainted with a number of women whose religious lives were sadly crippled or wholly destroyed through marriage with irreligious husbands. With her religion was not a mere matter of form. She was deeply in earnest. She desired to give up her life to the service of her Master and His church, and she feared that a matrimonial alliance with a skeptic might prove a sad handicap. Young Frederic had already proved a tempter in two instances. One of them occurred when he begged of her to take a Sunday evening drive with him at the time of the church service; the other has not yet been described. It happened on a sweltering Sunday evening in July, something more than a month after he had proposed the country outing.

In the first place, when he called for her he put this question: "Miss Wilson, don't you think it almost too hot an evening to go to the League meeting?"

She looked up at him in surprise, to see whether he was in earnest.

"Would you really prefer not to go?" she asked, applying the test to him in turn.

"To be honest, I would. I think I should prefer to sit in this cool and cosy parlor," and he threw himself back into a comfortable rocker.

"I'm sorry you feel so," she said, a ring of real regret in her tones. "I think we need the spiritual uplift of the meeting."

"But it's so dreadfully oppressive."

"It was just as oppressive yesterday. Did you remain away from your office?"

"I must say, Miss Wilson, that your arguments are always pointed," he cried, leaping nimbly to his feet. "I can't refute them. I'm ready, and hope we won't suffocate in the League room."

On their way home from the service he made another misstep, proving to the girl that he was moved very largely by worldly considerations. They had to pass along one of the principal streets of the city for several blocks, in order to reach Edna's home. The saloons, soda fountains and ice cream parlors were doing a flourishing business. Suddenly he stopped in front of a brilliantly lighted place, saying:

"It's such a dreadfully hot evening, Miss Wilson. Shall we step into this ice cream parlor and have a couple of cooling dishes of——"

He noted her look of surprise and pain, and paused in wonder.

"Mr. Frederic," she replied, almost breathlessly, "it's Sunday!"

"Oh! oh! I beg your pardon, Miss—Miss Wilson; I had entirely forgotten. It was brutal of me to propose such a thing. I'm very, very sorry."

His face had turned crimson, and it could be seen that he was sincerely sorry, and felt sorely humiliated over his blunder. She made no response. When they had gone some distance, he reverted to the subject again:

"I'm more pleased than I can tell that you refused to go into the ice cream parlor. I may not share your scruples about such things, yet you have again proved yourself a rare jewel—that is, a consistent Christian. I don't esteem you any the less for it. I believe in people living up to their professed principles. If there's anything that will ever win me to a religious life, it is such quick and firm conscientiousness as you have shown to-night, even in regard to what I look upon as a small matter. I feel ashamed of my part in the incident, but I glory in yours."

These certainly were grateful words to the girl, and filled her heart with the hope that this gifted young man might soon become a disciple; yet at the same time the episode revealed clearly the worldly mold in which his life was cast. And now, some six months later, when he had become embittered, she reflected that two persons influenced by such widely different motives as young Mr. Frederic and herself might not prove a congenial alliance. She knew that constant conflict

over the question of religion was the bane of many a home.

She imagined herself doing what she saw more than one of the married women of her acquaintance doing—going to church by herself on Sunday, while her husband lounged at home by the fire, smoking his pipe or cigar and reading the Sunday newspaper. Perhaps he might now and then throw out an insinuation at religion or church people, and even deride her on account of some error that was not wholly consistent with her profession. All this would make the spiritual life difficult.

There were other jewels in our circlet, and it is time some of them were given their share of attention in this history.

One evening shortly after the events just described, a meeting of the Prayer-meeting Committee of the League of St. John's was held in the lecture room of the church. Edna Wilson was a member of the committee, and, as she had no other company, Harold Frederic escorted her to the meeting, at which he was only a spectator. He was a deeply interested one, however.

The chairman of the committee was a gifted young man by the name of Walter Johnson, who was a theological student in the seminary. Another theologue was also a member of the committee. He subscribed his name Calvin S. Briscom, and was known to be somewhat erratic. The other members —there were five in all—were Kittie Morton and Jerry Randall.

This committee had met for the purpose of choosing leaders for the young people's meetings for the next six months. It was a somewhat difficult task to perform, as the leaders must be well fitted to discuss the topics assigned to them, and at the same time hold the entire meeting well in hand. At one time Harold became intensely interested in the turn given to the discussion. It occurred in this way: Walter Johnson, the chairman, suggested that his fellow-theologue, Mr. Briscom, take charge of the meeting the next Sunday evening. The latter objected.

"I think you should accept the place, Calvin," the chairman insisted. "It is a little late to secure another leader."

"No, I prefer not to lead that meeting," Briscom replied, his face flushing a little.

"I hope you will reconsider your decision," persisted Johnson. "Why don't you want to lead the coming service?"

"Well, if you must know," answered Briscom, somewhat tartly, "I'll tell you: I don't expect to be present at our League meeting next Sunday evening. It's my intention to attend a young people's meeting at another church."

Every member of the committee looked up in surprise, and for a few seconds not a word was said. Harold Frederic scarcely breathed, so tense was the state of feeling caused by the young theologue's announcement. The silence was broken by Jerry Randall, who remarked with a sly twinkle of the eye:

"I wonder what the special attraction is at the other church."

"There's no call for innuendo," retorted Briscom, a frown clouding his high, receding forehead. "You seem to be greatly surprised at my statement, as if it were a sort of a crime to go to a young people's meeting in a church of another denomination. So I'll give my reasons for desiring to do so. I don't believe in being narrow. I want to see how other people conduct their services. As I intend to enter the ministry, I think it only due to myself to know the methods and principles of other churches."

"That sounds quite plausible," said Edna Wilson, with a smile. "Let me see—what is the topic of our League meeting next Sunday evening? Here it is"—reading from the Luther League Topics—"'Mission Work in Our Own Synod.' Surely that is a very important and practical theme. I can't help wondering"—here she smiled more kindly than before—"whether a young man who expects to be a Lutheran minister can afford to miss the discussion of that topic. True, he might learn something in another church, but could he learn anything anywhere else that would be of so much value to him in his chosen calling as the topic for the League meeting next Sunday evening?"

"That's well said," declared the chairman, who was a stalwart Leaguer. "When I leave the seminary and enter the active ministry I want to know just as much about the doctrines, history and practical operations of my church as possible."

Young Briscom did not like to be beaten in an argument; he was not without his share of pride, but he faltered and stammered a good deal before he could frame a reply. At length he said:

"Your ideas will make our young people narrow and sectarian. If there's anything I despise it's narrowness."

"Not necessarily narrow or sectarian," replied Johnson, taking up the gauntlet. "To become well acquainted with one's own church surely oughtn't to produce that effect. Please tell me, Briscom, what you think of this proposition: Suppose you go to a Methodist meeting, and discover how it's conducted, and at the same time remain ignorant of the mission work of your own synod, do you think you have become broader or narrower?"

"Well—er—er—of course——"

"I'm afraid you will have to admit that some people are very broad, as they call it, in their attitude toward other denominations and very narrow in their knowledge of their own, if you will allow so blunt a speech."

"Oh, well, I didn't mean to precipitate an argument!" said Briscom. "Perhaps on account of the peculiar nature of the League topic next Sunday evening, I'd better be here. I can defer my visit to the other church until the next Sunday evening."

"What's the League topic for that evening?" inquired Jerry Randall.

"'Salvation Conferred Through the Means of Grace,'" Edna read from her booklet.

"Why, that topic, though somewhat doctrinal, is no less important for Lutheran young people than the other," spoke up Johnson. "The doctrine of the means of grace and their relation to salvation is one of the chief doctrines of the Lutheran Church."

"That's true," admitted young Briscom, reluctantly. "So I suppose I must put off my visit another week. What is the topic a week later?"

"'The Open Door; or, the Lutheran Opportunity,'" Edna replied.

"It would be too bad to miss that, friend Briscom," said the chairman, laughingly.

"Well, what is the next topic?" asked Briscom.

"'The Spirit and the Word.'"

"Ha! ha! another subject that a Lutheran minister should understand, it seems to me," put in Jerry Randall. "Mr. Briscom, I don't believe you will get away from the League meeting that evening, either."

"I'll tell you, Briscom, the League topics for the whole year are of so instructive and suggestive a nature that no Lutheran young people, whether candidates for the ministry or not, can afford to miss one of them, especially to go foraging in other pastures."

"When is one to learn something about other churches, then?" asked Briscom, with not a little heat.

"Wouldn't it be more to the point to ask when our young people are to learn these important things about their own church if they go browsing elsewhere?" inquired Edna, her kindly smile taking all the sharpness out of her question. "To my way of thinking, it would be better to pick up our information about other churches incidentally than to pick up a knowledge of our own church in that way. Perhaps we cannot know everything, but whatever we Lutheran young people know or do not know, we oughtn't to be ignorant of our own church."

"Well, well," said Briscom, impatiently, "I don't care to debate the question any longer. I simply wish to say that I don't intend to be immured within narrow sectarian walls, whatever others may do. If I choose to go visiting occasionally, I shall do so."

"'Convince a man against his will, he's of the same opinion still,'" Harold Frederic quoted to himself. "A pretty Christian! He can't answer the arguments of his opponents, but sticks to his own opinion like a leech. Too proud to admit he's wrong! What a fine preacher he'll make! I'm afraid Briscom isn't one of the rare jewels."

That was the effect of the young theologue's conduct on Harold at the time; but you never can tell what peculiar turn a skeptical person's thinking—or, at all events, his talking—will take for five minutes in succession. He may expect perfect consistency in Christians; oh, yes, indeed! and never notice the incongruity of his own conduct. As they were walking home, he said to Edna:

"It seemed to me there was some truth in what that fellow Briscom said this evening, though he was too ill-grained in his manner. Isn't there danger that the Lutheran young people will become a lot of bigots through the methods employed?"

"It depends entirely on whether they are taught in a bigoted way or not, Mr. Frederic," she replied. "The present methods are used simply to give our young people the information they need, to make them intelligent and loyal workers in the Church with which they are identified. It is the duty of the young people of each denomination to be true to their own household. If the cause of Christ is to be advanced, each person must be specialized and do his own work and not scatter and dissipate his efforts. I want to illustrate: Suppose that tomorrow you have work to do in your own office. Instead of doing it, suppose you should go visiting in the offices of your legal friends, what would be the effect upon your own business?"

"That isn't a very apt illustration, Miss Wilson. If I needed information from another lawyer, I certainly should feel justified in going to his office and leaving my own unoccupied for a while."

"Yes, if you needed information," she replied, quickly. "Whenever the Lutheran Church needs instruction from other denominations, you may depend upon it she will have grace and sense enough to go and sit at their feet."

"Ah! I fear I've made you angry by my remarks," he said, deprecatingly, for Edna's tone had been quite cold.

"Not angry, Mr. Frederic," she answered,

(*Continued on page* 20.)

The Easter-Tide Calendar

By the Literature Secretary

THE announcement in this number that copies of the Lutheran Calendar will be given as a premium for new subscribers to the Review, ought to be received with real enthusiasm. And since the offer can only hold good so long as the few stray ones still remaining last, those Leaguers who are getting valuable knowledge out of the Calendar, and would be glad to present the same opportunity to their Lutheran friends, must lose no time in availing themselves of it. After the few remaining copies are exhausted, and no more are obtainable, only then, as is always the case, will many indifferent persons wake up to appreciate its true worth.

The Publication Committee had reasonably supposed that nothing could possibly insure the success of their intense effort to increase the subscription list of the Review to 10,000, more undoubtedly than the unique enterprise of devoting a special department, in every issue, to presenting striking facts concerning the worldwide activities of our Church, in such condensed form as cannot be found anywhere else in all our literature. Now that this attempt has been carried out in the four monthly issues of 1903, we have gone far enough to enable our people to judge whether they will be any wiser for this new move, and whether it will pay to call their friends' attention to it who have not yet heard about it at all. Surely among the 750,000 English-speaking Lutherans in the United States, there are at least 10,000 who have enough pride and love for their grand old Mother Church of Protestantism to honestly and earnestly desire to know how much of a world-factor she is in the Christendom of the twentieth century, and in what respects she is still the prodigious pioneer-force in the great advance movements of our modern age, both philanthropic and missionary? If there be any members of the League who are not interested in these questions, let them by all means skip these pages, and ignore the Calendar altogether, for they will prove dull reading indeed. If, on the other hand, there be any who are eagerly anxious for all possible light on these subjects, let such members, in the name of all that is just and honorable, gladly lend their utmost personal aid in circulating the Review to the widest extent, especially with the premium offer of the Calendars free.

APRIL 1, 1872.—Dr. Harpster first distinguished himself when not yet out of his teens, in the Civil War, and rose to the rank of a boy-captain. Then he enlisted for the Foreign Mission field, in the greater war against the awful slavery of heathenism. Here, too, he has distinguished himself for both courage and skill, and he is a recognized captain at this minute—an officer, of one regiment, temporarily serving in command of another regiment, of the same army, in the same battle with the same foe in the same country.

After preparing himself in the Missionary Institute at Selinsgrove, and the Theological Seminary at Gettysburg, he was ordained by the Maryland Synod, December 20, 1871.

Appointed by the Board of Foreign Missions at the same time, in company with Dr. Unangst, he sailed for India January, 1872, and after a visit through Europe, Egypt and the Holy Land, made possible by the kindness of friends, arrived at Guntur, April 1, 1872. In company with Dr. Unangst he at once made an extended tour through the field. After acquiring a working knowledge of the language, he saw the vast field and immense work to be done in the Palnad, and assumed charge there of a district which through lack of men had been without the personal superintendence of a missionary for over ten years. Making his home at Dachepalli, 56 miles from Guntur, he lived in the midst of his people, and verily tried to build up a church in the sterile, cheerless wilderness. During his period of service of four years he saw the baptized members increase from 1906 to 3593, and of these accessions over 1300 were in the Palnad field. But his general health failed him, and it soon became manifest that he must seek a change in a cooler climate. Leave was granted him, and on March 22, 1876, he left Guntur, proceeding to America via Japan, in the hope that in two years he might again take up his work. But it was not to be so. Years passed. He entered the home pastorate, building a church at Hays City, Kan., serving the Lutheran Church at Trenton, N. J., and was for nine years pastor of the church at Canton, Ohio. At the last named place he built a large church, and gathered around him a loving, loyal congregation. But here again his India work was pressed home upon him, and having accepted an appointment under the Board, he resigned his charge in May and sailed for India, accompanied by his wife, October 21, 1893, over 21 years after he first set out and 17 years after he had left the work.

Dr. Harpster's second term of service continued until the spring of 1901, during which time he had charge of the Satenapalli taluk, and part of the time also of the Guntur taluk. Having to some extent kept up his knowledge of the Telugu during his long absence from the field, he was able, soon after his return to India in the close of 1893, to promptly take up the work. During the last year of his stay in India his time was largely occupied with famine relief work. In addition to the $24,000 which our own people so generously and promptly provided for the relief of their famine-stricken brethren in India, the *Christian Herald* of New York placed in the hands of our missionaries about $15,000, besides 3300 bags of corn. Dr. Harpster was selected as one of a committee to distribute this benefaction, which he did to the full satisfaction of his fellow missionaries of the *Christian Herald* and of the 60,000 suffering people whose wants were supplied.

During the more than seven years of her stay in India Mrs. Harpster has proved herself a born missionary. For a number of years in charge of the Industrial School for Mohammedan Women, she has brought that work up

to a high degree of efficiency, and has practically put the school on a self-supporting basis. The silent influence of her winsome Christian spirit is a potent factor among her heathen pupils.

APRIL 2, 1889.—As a conservative force, as a strengthening medium, and as an incentive to progress, the REVIEW has been the foremost among all the agencies of the League's development. Both its attractive form and its solid substance command the universal confidence and respect of all sections of our English speaking Lutheran Church. Not a man connected with the REVIEW in any way whatsoever receives one cent of compensation for his services. On the contrary, these men have proved themselves cheerfully willing to spend and be spent in this labor of love, asking no other reward than the consciousness of furthering those interests of Zion to which their hearts and lives are devotedly consecrated. Every young man and woman who is an adherent of the Luther League of America, whether in the North, South, East or West, is a partner in the corporation which owns and controls the REVIEW, and which derives all the profits of the publication. Surely there could be no better reason why you should conscientiously exert yourself, both by word of mouth and by use of the pen, to increase the number of subscribers. What might be the aggregate result, by the time of the Buffalo national convention, if each one of us would do his individual duty as a loyal Luther Leaguer? Suppose we had no distinctively Lutheran journal in this sphere of the young people's movement, but were dependent entirely on nondenominational literature, to what extent would our Church be the loser?

APRIL 5, 1860.—The Macedonian cry from "Ethiopia stretching out her hands" kept so persistently ringing in the ears of Morris Officer, that even though it involved leaving his wife to remain at home in America, and his going out to Africa alone, he endured this severest test to which a man's loyalty to his convictions can be put. Since his own Lutheran Church was not yet persuaded to undertake a mission in the Dark Continent, which was another severe blow to him, in 1852 he embarked in the service of the inter-denominational American Missionary Association, though with the specific written understanding that his work should be the establishment of a *Lutheran* mission, to be supported by Lutheran Churches in America as soon as he could secure their willingness. On his voyage homeward from Africa for this purpose, his diary tells us that his one thought continually uppermost in his mind was, "Am I the proper person to bring this great subject to the earnest attention and enthusiastic resolve of my fellow Lutherans in America? If so, how can this be best accomplished? Is it possible for us to not only send a noble band of consecrated men and women to Liberia, but also establish a Missionary Institute in the United States, to train competent negro teachers to go out as Christian missionaries to their own native race in heathendom?"

Until the next meeting of the General Synod he acted in the interest of the proposed African mission at his own expense. The committee which had temporary supervision of the work gave him permission to visit the churches and present the cause. This task occupied him nearly four years, during which time he performed an incredible amount of labor. He traveled in everything that ever carries a man: on handcars, coal-cars, freight-cars, on horseback, in stage-coaches and wagons and boats of every description and nondescription—over roads almost impassable and in all kinds of most inclement weather. He often walked 5, 10, even 25 miles, carrying a heavy satchel. He lodged in every sort of a place, from the downy bed of the rich mansion to the pallet of straw in the poor cabin; in noisy, cold taverns, and on the uncomfortable benches of railroad depots.

His pamphlet of 24 pages, setting forth the whole subject, was characterized by the *Observer* as being lucid and convincing: "No one can read it without a profound feeling that if the American Lutheran Church ought to send the Gospel to any heathen, certainly Africa ranks among those who have the strongest claim." (See the life of Rev. Morris Officer, by Dr. Imhoff.)

APRIL 6, 1888.—The quarterly magazine, *Mission Studies*, is published by the Literature Committee of the Woman's Missionary Society of the General Synod. It contains the title of the Bible Reading for the monthly meetings, which is published in the *Missionary Journal*, the prayer topic for the month, and a suggestive programme for the monthly meetings. It gives carefully prepared readings on the subject of study for the month, and has a column devoted to the latest items from the Home and Foreign Mission fields and missionary letters.* The Children's Department gives programmes and suggestions for conducting Children's Band meetings. There is also a department for miscellaneous missionary articles, and the last page is devoted to advertising 50 missionary tracts published by the General Literature Committee. Address Miss A. K. Dosh, 1525 Linden avenue, Baltimore, Md.

APRIL 7, 1881.—Wichern, in a little empty room of the Rauhes Haus, looking over to Hamburg with its appalling wickedness, and expecting its juvenile rascality to come out to him and be transformed, is a singular fact to hit upon in the whirl and burr of this modern age. It does not exactly square with twentieth century notions. On the contrary, it upsets them completely, and throws them quietly aside. And if the last three score years and ten had not written the unique story beyond dispute, most people would drop the reading of it from the very start. The man, they would say, was doubtless well meaning and earnest enough, but his way of setting about to accomplish his purpose is really too absurd! Give us something that has at least a little practical common sense!

Such a life as Wichern's turns clean upside down all our stereotyped definitions of what is practical. The men who spend their lives in hard faithful visiting among the poor and outcast are not apt to thus become the sentimental visionaries and dreamers of society. A soul that is capable of voluntary and steady effort in an unpopular direction is not likely to be vague and unreal in its conclusions. Prayer and faith are practical forces, too. The difference between the man of the world and the Christian is just here, that the one reckons only on influences which are visible, while the other takes invisible influences into account also, and holds on in spite of seeming probabilities.—Stevenson. (See the REVIEW for last December, page 19.)

APRIL 8, 1846.—Rationalism in Norway produced deadly fruits, spiritually and morally. Nearly every pulpit in the whole country was tainted with it when Hans Nielsen Hauge was born in 1771. He is called "the Spencer of the

* The six lessons on India in the United Study course ("Lux Christi") are dispersed throughout the year, and the other months are devoted to study on subjects relating to missions in our own Church.

North," and it was he who roused the nation from its religious paralysis. He traveled on foot from end to end of Norway and Denmark, though a layman and not a minister, preaching in private houses and in the open air, with powerful effect. The rationalistic state clergy bitterly opposed him, and at last succeeded in having him imprisoned. Although driven to some extremes by the violence of his ritualistic adversaries, yet, on the whole, his influence has been of great and lasting good, both in his own native land and in the Norwegian Church of America. Some of his followers emigrated to the United States in 1840, among whom was Eielsen, who became their leader. He was ordained October 3, 1843, and was the first Norwegian minister in this country. Under his direction the first Norwegian Synod was organized in 1846, which has been known as Hauge's Synod since 1876. Whereas it had but 23 pastors in 1876, it now has more than quadrupled its numbers and efficiency. The movement to unite the various bodies of the Norwegian Church into one powerful synod is being entertained with more and more favor.

APRIL 9.—Thomas von Westen, "the apostle of Lapland," was born at Drondhjem, Norway, 1682. He studied philology and medicine at Copenhagen. Peter the Great offered him the chair of philology and rhetoric at Moscow, but he preferred to enter the ministry. He became pastor of Wodoen, in Drondhjem diocese, 1710, and soon attained prominence by his learning and energy. The Royal (Danish) Mission Board appointed him commissioner for Lapland, 1716. He started from Drondhjem with two chaplains, sailed to Waranger, and traversed on foot East and West Finmarken in the Arctic, looking up every Lapp camp, installed his chaplains, Stub and Block, as missionaries, took counsel with the resident pastors, Paus and Niedter, and ordered the building of schools and chapels. Returning to Drondhjem he established a Lapp institute, which furnished many efficient native helpers. He repeated his journeys in 1718 and 1722, braved all hardships, and achieved wonders by his devotion to the work, and his love for the despised and much abused Lapps. He had exhausted his strength and his means for the cause, when he died at Drondhjem, April 9, 1727.

APRIL 10, 1877.—The seminary of the Schleswig-Holstein (Breklum) Missionary Society, at Breklum in the duchy of Schleswig, was dedicated by Pastor Jensen, who on September 19, 1876, had organized that society. The first four graduates were ordained November 24, 1881; two went to Sumatra in the service of the Netherland Lutheran Mission Society; the other two went to Orissa. There are now 14 of the Breklum seminarians in their field in North Teluguland.

APRIL 11.—The Norwegian Lutheran missionaries, who had begun their work among the Zulus in Southeast Africa in 1844, went over to Madagascar in 1867, and founded their first station at Betafo, North Betsileo. They had 81 native converts in 1871; 2831 in 1881; 30,092 in 1891; 46,000 in 1901. The southwestern part of Madagascar has become by fraternal agreement the special field of labor of the Norwegians in the United States.

EASTER OFFERINGS FOR CHURCH EXTENSION.

None of the Protestant hosts in America has one tithe of our opportunities for Church Extension. We rank third in numerical strength in the United States, only the Methodist and Baptist denominations being larger. The significance of this fact lies here; whereas five-sixths of all the Methodists in the world are found in this country, and six-sevenths of all the Baptists, only one-seventh of the Lutherans of the world are in the United States. We therefore have incomparably the best prospects of being strengthened by future immigration from Europe. While as a church we do not have as much money as others, we do have vastly more people, and these, if properly cared for, are worth more, for building up strong congregations, than all the Church Extension contributions of all the denominations. But these immigrants will not all remain Lutherans, if our Church give them no thought or attention but relegate them to be cared for by others. The Church Extension Fund is the best paying investment which American Lutherans can possibly make.

EASTER DAY, 1893.—Very fittingly the first public Lutheran service in Japan, under the auspices of the United Synod South, was held in the new chapel at Saga on the Festival of Easter. Since neither of the American pastors, Scherer nor Peery, had yet mastered the Japanese language, the service was conducted by Yama-nouchisan, a native helper. The first convert of the mission, Shimizu Toku-matsu, had been baptized a week previous, the mission itself having just been located at Saga a fortnight previous, March 13.

APRIL 13, 1772.—Institutions for deaf and dumb children, with which the German States abound, all follow the system of Heinicke, and he is regarded with a kind of filial reverence, as the common head and father of them all. We are not surprised to learn, therefore, as we do by our latest advices from Europe, that the citizens of Hamburg have begun to take measures to erect a public monument to the memory of this first German benefactor of the deaf and dumb. A circular appeal has been issued to the German people, which says: "In the village of Eppendorf, near the city of Hamburg, there lived from 1769-1778 a man of pure character, of sensitive and profoundly religious spirit, gifted with the rarest qualities of genius, of a clear intellect and a noble heart. Full of the liveliest sympathy for the misfortunes of his fellowmen, the labor of his life was consecrated to God and to humanity. The most eminent men among his contemporaries sought his acquaintance, acknowledged his merit, and paid him the tribute of their admiration, esteem and respect. This man was Samuel Heinicke, who was born April 10, 1729. Already in 1754 he had applied himself with the happiest results to the education of a deaf mute boy at Dresden. At the commencement of his new career as instructor, he fell in with another deaf and dumb youth, the son of a miller at Eppendorf, whom he proceeded to educate with no less success. In the year 1772 he had four pupils of this class, to whom several others were soon afterward added, and at this time was laid the foundation of the first school for the deaf and dumb in Germany. The reputation of Heinicke induced Frederick Augustus, the Elector of Saxony, to invite him to that country. On April 13, 1772, he arrived at Leipzig with nine deaf and dumb pupils, and in the following month an institution was opened there, which continues to this day in full prosperity. Faithful to the Divine command that all men should be taught the truth as it is in Christ Jesus, he labored without ceasing in the sphere of this new ministry to which the Master had called him, until his death which occurred April 30, 1790, by a stroke of apoplexy. How rich a harvest now covers the plain where he sowed the first seed in unshaken confidence of the Di-

vine blessing! The number of institutions for the deaf and dumb continues to increase in Germany. Already thousands of educated deaf mutes have been restored to society, very many of whom have recovered their speech by Heinicke's oral method, and attained to a high degree of knowledge and usefulness. At the present time the German States enumerate 24 institutions for the deaf and dumb, in which are gathered nearly 2000 pupils. Is is not, therefore, the privilege and the duty of Germany, and especially of the city of Hamburg, the cradle of the art of deaf mute instruction, to raise a monument of love, gratitude and veneration to Heinicke, the benefactor of Germany and of the human race?"

APRIL 14.—Tranquebar (Tarangambadi), on the Coromandel coast of Southeast India, was a Danish colonial possession when the Halle missionairies, Ziegenbalg and Pluetschau, sent by King Frederick IV of Denmark, arrived there on July 9, 1706. It is the motherhouse of all Protestant mission stations in India. It continued to be the most important Lutheran station until the beginning of the nineteenth century, when it declined together with other stations. At last there was only one missionary in the field, most of the stations having been annexed by other societies. Pastor Kemmerer, the last of the Halle missionaries, and Danish chaplain, was holding the fort when in 1840 John Henry Cordes arrived from Dresden, where the Evangelical Lutheran Missionary Society, known as the Leipzig Society, had been reorganized in 1836. Cordes, the later senior of the Leipzig Missions, succeeded in having the remaining field transferred to his society on April 14, 1846. Fourteen hundred Tamil Lutherans thus became the spiritual charge of the Leipzig missionaries, who since then have had their central station at Tranquebar, where their seminary and the printing plant is located. It is an exceedingly hot place.

APRIL 15.—The Basle Society sent its first missionary to Christiansborg, on the Danish Gold Coast, West Africa, in 1828. They had been ordained by the Lutheran bishop at Copenhagen. A large number of Basle missionaries died there, until in 1840 stations were built on the coast hills. Two missionaries were sent in 1843 to the West Indies to engage colored Christians as helpers. They returned to the Gold Coast on April 15, 1843, with a number of families of Jamaica Christians, whom they settled at Christiansborg and at Akropong in the mountains. The experiment was not repeated.

APRIL 18, 1897.—Dr. Ohl, as the Philadelphia city missionary of the Pennsylvania Ministerium, conducts divine services at regular stated times in the Blockley Almshouse, Moyamensing Prison, Eastern Penitentiary, Home for Friendless Children, Reformatory for Inebriates, the Lying-in Charity, the House of Refuge, the Home for Colored People, and the Home for Incurables. This in addition to the personal pastoral care of Lutherans in all the various hospitals and asylums of the city. Every great metropolis in the United States ought by all means similarly to have a Lutheran city missionary—not one but several—to hunt up our tens of thousands of straying members and care for those in charitable and penal institutions.

Since the recent death of Pastor Dizinger, who had charge of the Seamen's Mission for German and Scandinavian sailors in the port of Philadelphia, his successor, Pastor Boehnisch, will assist Dr. Ohl, and the German Conference will petition the Ministerium to take him as such assistant under Synodical support. There is abundant work for two men and their field will keep continually expanding.

APRIL 21, 1878, was Easter Sunday of that year, when the first Sakalawa became a Christian through baptism administered to him by a Norwegian missionary. The Sakalawa are a pastoral tribe on the unhealthy west coast of Madagascar. Two stations, St. Augustine and Mangasoa, are occupied by American Norwegian missionaries.

APRIL 24.—The North German Society (Bremen) sent L. M. Valett as its missionary to India. He arrived at Rajahmundry in 1844. He was the first Protestant missionary to enter the town. In July, 1846, C. W. Groenning and A. Heise joined Mr. Valett. Their society in 1850 was compelled by financial straits to abandon the field. It transferred it to the Foreign Missionary Society of the Lutheran Church in North America, organized by the Ministerium of Pennsylvania in 1841, whose first missionary, C. F. Heyer, went to India in 1842, and again in 1848, and was living at Guntur. We owe the transfer of the Bremen stations at Rajahmundry and Ellore to the American Lutheran Church to the watchfulness and energy of C. F. Heyer. C. W. Groenning and A. Heise entered the service of the American Lutheran Foreign Missionary Society.

APRIL 26, 1847.—In the entire history of our Church in this Western hemisphere there is no more convincing proof of the inestimable value of thorough organization and of respect for Synodical authority than the record of the Missouri Synod. If ever there was an evangelical Lutheran papacy it was incarnated in the wonderful personality of C. F. W. Walther. His official dictum, "This is what I say ought to be done," carried such weight as ensured the successful accomplishment of whatever was undertaken. The prevalent, open disregard and flat violation of Synodical decrees in other bodies is with equal self evidence the secret of our weakness and inefficiency. American independence and American independentism are radically different principles.

APRIL 29.—Christoph Theodosius Walther was born in Prussia in 1699. He was one of the best students Halle ever had, being especially well grounded in the original texts of the Holy Scriptures. He was called to India in 1724 and the same year was ordained at Copenhagen and made a Ph.D., in course, at Halle. He and Pressier and Bosse arrived at Tranquebar in June, 1725. Walther's great learning enabled him to train the native helpers efficiently and to instruct the new missionaries, arriving in 1737, in Tamil so successfully that they learned more in one year than others in four. He wrote books and tracts, and was a wise superintendent. The trying climate and his incessant labors ruined his health. He had to leave India in June, 1739. After his return to Europe the King of Denmark wanted to keep him near his person by appointing him principal of the projected mission seminary, but on a visit to his brother at Dresden he died April 29, 1741. Church history speaks of him as one of the most faithful, efficient and venerable missionaries of the Old Halle school, and, indeed, of all times.

APRIL 30, 1877.—Says Julie Sutter: "We have no words to express the admiration with which we watch these Brothers in their work of ministering to the epileptics at Bielefeld. If a woman, through inborn pity, lovingly renders the same distasteful service—well, that is implanted in her woman's nature; she can scarce-

(*Continued on page* 23.)

The General Secretary's Meetings

Columbus, Ohio

THE General Secretary's itinerary brought him on February 27 to Columbus, Ohio. It is the capital of the State, and a city of about 130,000 people. It is the educational and publishing center of the Joint Synod of Ohio, about whose splendid missionary work we studied in last Quarter's Luther League Topics. We visited the publication house, known as "The Lutheran Book Concern." It was gratifying to see a Lutheran printing plant so well equipped, and in its several departments so complete as this establishment of the Joint Synod of Ohio. It ranks as the best in the city.

The meeting of the Columbus District League was held in the church of which Rev. Chas. K. Hunton is pastor. Mr. W. H. Wean, president of the Columbus District League, presided. Rev. Chas. K. Hunton, statistical secretary of the Luther League of America and pastor of the church, conducted the services. Under the direction of Mr. W. A. Knoderer some excellent music was rendered. Rev. Geo. H. Schnur, assistant literary secretary and editor of the Luther League Topics, came from Chillicothe to attend this meeting. Some eight societies were represented. Mr. Schnur spoke of the Luther League Topics and their study by Lutheran societies. The general secretary presented the work of the National Luther League, and at the close of the meeting he met a number of the young people and answered questions about the work. It was an encouraging sign to have so many present, notwithstanding the storm.

The statistical secretary will soon send out blanks to secure data for his office. It is very important that his request for information should receive careful and prompt attention.

Springfield, Ohio

Sunday, March 1, was spent at Springfield, Ohio. We preached at Calvary Church for Rev. F. G. Gotwald, the First Church for Rev. M. J. Firey, D.D., and the Third Church for Rev. C. E. Derr. The same day we addressed the Sunday school of Rev. J. G. Trefz's church and the Young People's Society of Christian Endeavor of the Third Church. Sunday afternoon we spoke of the work of the Lutheran young people to the Young Men's Christian Association and the Young Women's Christian Association of Wittenberg College.

Through the kindness of Prof. D. H. Bauslin, D.D., we had the opportunity Monday morning of speaking to the theological students in the chapel. We visited the class of Dr. Bauslin in Church History and that of Dr. Breckenridge in Exegesis. The institutions at Springfield are in a flourishing condition. The new buildings are attractive, and the campus is fine. These institutions are very efficient, and the indications of prosperity are rich with promise of even better things for the future.

Monday evening a Lutheran rally was held in the First Lutheran Church, Rev. M. J. Firey, D.D., pastor. Lutheran Young People's societies of different names were well represented. Rev. Chas. F. Steck, the presiding officer, said that it was the largest gathering of Lutherans of the various churches he had seen during his residence in Springfield. All the time was given the general secretary. At the conclusion of his address the young people present took preliminary steps toward the permanent organization of a Springfield Central Luther League. We understand that at this writing it has passed beyond the initial step, and that Springfield now has a Central.

Chicago

March 3 and 4 were given to Chicago. In company with Rev. Dr. J. D. Severinghaus we called on Rev. M. C. Ranseen, D.D., president of the General Council, and several other Lutheran ministers. With Mr. M. C. Olson of the National Executive Committee we visited the Theological seminary. This institution has a very valuable property. Its students come from all quarters, and are of every synodical complexion. We visited Rev. Dr. Gerberding's class in Christian Ethics. Here we had the pleasure of meeting Dr. Weidner and also Prof. Rev. Krause. Through the courtesy of Dr. Gerberding we were introduced to students in several classes of the seminary.

A place of interest to a Lutheran is the Norwegian Lutheran Deaconess Home and Hospital, Rev. H. B. Kildahl, rector. The building cost $40,000, and was opened November 1, 1902, since which time it has had 178 patients. The operating expenses we were informed are over $1000 per month. This institution has 13 sisters and 7 sisters at stations, and 1 on the Island of Madagascar.

Tuesday night we addressed a meeting at St. Paul's Lutheran Church, Rev. L. Harrisville, pastor; and after this meeting we went to Immanuel Lutheran Church, Rev. J. A. Quells, pastor, where representatives of five Leagues were present. These earnest workers are members of Hauge's Norwegian Synod.

A part of March 5 and 6 was spent in Cedar Rapids, Iowa, where the Luther League has some interests, and March 15 we preached in St. Mark's Church, Omaha, Rev. L. Groh, D.D., pastor. The work of our Lutheran young people was presented. At both places much interest is manifested in the Luther League.

The convention of the Chicago Central League was held March 17 in Bethlehem Norwegian Lutheran Church, Rev. George T. Rygh, pastor. The pastor conducted the opening services. The vocal solos by Miss Theckla Leafbourg and Miss Ellyn Swanson were exceptionally fine, as was also the vocal selection by the Nightingale Quartette.

It was estimated over 600 people were present. There were 20 societies present, and as the roll was called each society responded by reciting an appropriate passage of Scripture, led by the Young People's Society of Christian Endeavor of Grace Church, of which Rev. W. S. Hinman, D.D., president of the Chicago Central, was pastor. Memorial resolutions were adopted on the death of Dr. Hinman. Mr. M. C. Olson was elected president. The Chicago Central invited the Illinois State Luther League to meet with them in the fall. When the annual business was concluded the general secretary was introduced, and spoke on the work of the Luther League of America. By a rising vote the thanks of the convention were extended the general secretary for his presence and address on the future for the Lutheran Church. After adjournment a short conference was held with the Executive Committee. This committee arranged for a meeting on Wednesday to plan for aggressive work. Refreshments were served in the lecture room by the Luther League of Bethlehem Church at the close of the meeting. Professor Holmes, Miss Leafbourg and the excellent ladies' quartette furnished some fine music. It was a social hour spent in happy Christian fellowship.

These meetings have been a revelation of the magnitude of the possibilities before our Church in America. It makes me glad I am a Lutheran when I face these magnificent audiences and see the splendid body of young people in our great Zion. I discover new meaning in the Forty-eighth Psalm on the beauty and glory of Zion. It is a helpful and encouraging sign to see members of the various general bodies fraternizing with heartiness. The League work throughout the country is growing steadily and healthily. Its field is broadening, and unmistakable signs point to its becoming more useful and a greater agency of good for our Lutheran Church. LUTHER M. KUHNS.

A Circlet of Rare Jewels

(Continued from page 14.)

in a carefully controlled voice. "It seems to me, though, that you and I have done nothing but dispute on the subject of religion for the last month or more."

"I beg your pardon. Does it disturb you?"

"To be frank, it does, Mr. Frederic. Christianity is life as well as doctrine. I want to live that life. It isn't profitable to either of us to make it a constant subject of debate. There are other topics that are more pleasant and profitable. You will never become a Christian through argument. God's Word and Spirit alone can effect a change in your life."

"I can't say, after what I saw this evening at the committee meeting, that I feel any great concern about becoming a Christian."

"Oh! do you feel so?" she cried, in genuine distress.

"Why, Miss Edna—Miss Wilson, I should say—does my spiritual condition distress you so much? Well, I confess I don't feel greatly hurt to know that you take an interest in my welfare. Miss Wilson, there is one subject of conversation that would be only too sweet and pleasant to me. I've been wanting to discuss it for many months."

He pressed her arm slightly, and looked passionately down into her eyes.

"It is the subject of love."

"Please don't say any more now, Mr. Frederic," she pleaded, raising her hand in protest to stop his declaration. "I'm not in a mood to listen. Indeed, I think I feel it would be better for us to—to go separate ways—at least, for a while."

"You can't mean it, Miss Wilson! Please tell me you don't mean it. I never can tell you how much——"

But she interrupted him with a quick gesture.

"Say no more now, please. Let us say good-night, and part—for a while, anyway."

"No, nō, Edna! I love you. If you care for me do not drive me away. The only question with me is, Do you return my love?"

"I can't answer now. If love were the only question involved I might. But—but—there's nothing more to say now. Good-night."

She slipped her hand from his grasp, and hurried through the gate up the walk to her door, his eyes following her retreating form with a hungry, despairing look.

(To be continued.)

Luther League Topics

Third week after Easter. May 3, 1903.

"Thou Shalt Not Steal"

(Ex. xx : 15 ; Deut. xxv : 13-16 ; Eph. iv : 28)
Biblical Topic reviewed by C. Armand Miller

Questions to be answered in brief papers: What is the importance of this command? How is it most frequently broken in our times and circumstances? What is its positive injunction?

Lessons for our own lives: 1. *Not often does one intentionally become a thief.* Yet in one year, and these are not the latest statistics, 200 defaulters stole over $8,500,000! How did they begin? First of all, probably, by lack of conscientious regard for the rights of their employers. To receive pay for work which is not well done is to steal. He who wastes the time for using which profitably he is paid is a thief. Defaulters begin sometimes by taking stamps, charging for car-fares, appropriating stationery. It is a trifle, they say, yet they would not willingly have their employer know these things. The essence of theft is present—namely, love of my own gain at my neighbor's expense. If now to these "small" delinquencies, which have paved the way for a slackening of conscience in regard to dishonesty, there is added a tendency to luxury, a ruinously successful bet, or a prosperous essay at gambling, a borrowing, without his knowledge, but with the firm purpose to repay, from the employer's till, a necessary false entry in his books, we have only to wait for the exposure, the flight, the shame and the punishment or enforced exile. How much better, from every standpoint, obedience to God's law of absolute, unflinching, conscientious, rugged honesty, that will take nothing, not a pin, that is not one's own!

2. *We must look out for No. 2!* The world's motto confines itself to No. 1. But God demands that we "assist our neighbor to improve and protect" his property. If, then, labor or capital tries to get the better of the other, to receive more than it justly returns, it is dishonest. We are to make our neighbor's interest our own. If the love to our neighbor which we profess is aught but an empty name, we cannot do otherwise. Love for our neighbor, such as shall make us as unwilling for him to suffer loss as for ourselves to suffer it, would instantly remove all possibility of violations of this holy law. This, more than all else, is the hope of the solution of all the innumerable strifes among men which grow out of greed.

Fifth week after Easter. May 17, 1903.

Truthfulness in Charity

(Exodus xx : 16; Proverbs vi : 12-19.)
Biblical Topic reviewed by C. Armand Miller

Questions to be answered in brief papers: Why is this commandment important? How is it frequently broken? What is the right rule? How shall we best keep this law?

Lesson for our own lives: 1. *Let us realize the evil of what is forbidden.* Upon the sense of the sacredness of an oath all our system of justice is founded. Yet not an important cause is tried in which there is not manifestly perjury on the one side or on the other. Whose fault is it? In what measure are you and I responsible for the lack of public sentiment and of official action to rebuke and put an end to this public shame? The very foundations of justice are threatened when this law is not literally obeyed.

But in the wider sense also are we aware of the serious harm, the fearful injustice, the cruel injury done by unkind speech. How many there are who repeat what they hear to the discredit of others with a relish that does not seem to attach in their minds to the good that they hear! They send forth rumors, as impossible to catch and arrest as the thistle down floating on the air, and with as little sense of evil and danger as the thistle down possesses. Yet happiness has been brutally murdered, lives have been taken, friendship and love have been destroyed, by baseless slanders a thousand times. Better the assassin's knife in my back than the dagger of his slanderous tongue piercing my good name! Paul classes these sinners in an unenviable company, "full of envy, murder, strife, deceit, malignity; *whisperers, backbiters*, hateful to God." Yet this is the sin peculiarly of Christian people! Men and women who would never steal, nor murder, who are otherwise lovable and kind, will speak ill of their neighbors behind their backs, and without knowledge of the truth or care to ascertain it! But this commandment is of binding force even as the rest.

2. *Let us speak kindly of others, or be silent.* It is always possible to say nothing. If we are so poor of mental gifts and acquirements that we can find no subject of interesting converse, except in talking about people, let us say what is good of them. There is something good to say of every man. If you know of nothing, let your lips be sealed. But even more is our duty. If we hear other men evil spoken of let us put the most chari-

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The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

table construction on their actions. If it is absolutely clear that there is no favorable construction to be put on their actions, if there is no doubt of the evil in those actions, we can always apologize for him, try to realize the strength of the temptation and the weakness of the man, and we can ask ourselves the question whether it is our duty and province to sit in judgment on him.

Exaudi. May 24, 1903.

Luther at the Wartburg

Revelation x : 1-11

Historical Topic reviewed by the Rev. W. L. Seabrook

Froude truly says that "Luther's abduction and residence at Wartburg is the most picturesque incident in his life." But "picturesque" is too weak a word to describe this epoch in his history, so thrilling and dramatic that heart beats quicken and pulses throb as the mind dwells upon the events of that nine months, from the day when, like Elijah on Mount Carmel, he stood one man against the world, to that day when, his monk's robe having been laid aside for the steel cuirass, with long, heavy sword, plumed casque, and the spurs and boots of a knight of the sixteenth century (as his painter friend Cranach has represented him) he rode into Wittenberg to restore the harmony that fanatics had destroyed.

Wonderful story! How can it be told in a few words?

Under an imperial safe conduct, which provided that he must not preach by the way, Luther was given 20 days to make the journey from Worms to Wittenberg. How he regarded the condition attached to the safe conduct is best seen from his letter to Spalatin of May 14, 1521: "At Hirschfeldt the good abbott entertained us splendidly. On the fifth day they absolutely forced me to preach, though I represented to them the risk they ran should the Imperialist party choose to treat this as a violation of my undertaking not to preach my doctrines on the way. But then I added that I never pledged myself to chain the Word of God. I preached also at Eisenach. So very likely you will hear it said at Worms that I twice broke my pledged faith; to which I say again that to chain God's Word is a condition into which it is not within my power to enter."

When Luther left Worms his friends in the Diet also left the city. The Elector wrote to his brother: "Banishment is Luther's only hope of protection. It is not only Annas and Caiaphas, but Pilate and Herod also that have conspired against him."

How accurate was the judgment of the Elector is best seen in the fact that the Emperor at once summoned the remaining members of the Diet and the Papal Nuncio read the outline of an edict such as he counseled should be issued against Luther. It was accepted by all present, and the next day, reduced to form, was signed by the Emperor, and the still wet copies, fresh from the printer, were hurriedly sent to all parts of Christendom.

More formidable than the "mock thunder" of the Papal bulls was the edict of the Emperor, which recited every imaginable cause of complaint against Luther, alleging that "he has incessantly urged the people to revolt, schism, war, murder, robbery, incendiarism and to the utter ruin of the Christian faith," declaring that he was not so much a man as "Satan himself under the form of a man, and dressed in a monk's frock," and containing these words: "We have therefore dismissed from our presence this Luther, whom all pious and sensible people deem a madman or one possessed of the devil, and we enjoin that on the expiration of his safe conduct, immediate recourse be had to effective measures to check his furious rage.".

Well might the Elector judge that voluntary exile was the only way of safety for the outlawed monk. From Spalatin we learn that before leaving Worms Frederick the Wise had already devised a plan for his protection, to which, when communicated to him, Luther, who would rather have "gone courageously to the attack," out of deference to the Elector, assented. These plans were successfully carried out. On May 4 as Luther entered the forests of Thuringia that lay between him and Waltershausen, as the carriage was passing through a narrow gorge, five horsemen suddenly surrounded it. Jacob Luther, the monk's brother, who first saw them coming, jumped from the carriage and did not stop running until he came to Waltershausen. Of himself Luther says: "I was greatly bewildered, and the horsemen speedily stripped off my robe, put on me a military garb, supplied me with a false beard and desired me to let my own beard grow. You would scarcely recognize me. I was whirled on through the darkness, and here in this isolated castle I am living *in libertate Christiana*, free from the chains of tyrants."

On his disappearance a cry of grief and rage resounded throughout Germany, and had not the secreted monk speedily make known to his adherents the fact of his safety, there must have been an insurrection.

He came to the Wartburg between Easter and Whitsunday, and at once wrote an exposition of the Sixty-eighth Psalm, with par-

ticular reference to the events of the Ascension and Whitsuntide.

On his arrival he found few books at the castle, but soon remedied this lack, and from Wittenberg and elsewhere secured those which he needed. Here he gave himself to incessant labors with his pen for his "dear Germans," throwing out with great rapidity numerous polemical pamphlets and a number of commentaries on brief portions of the Scriptures. Here it was that not only the exile of "Patmos," as he called it, but some of its visions also came to him. Here he made that wonderful translation of the New Testament and part of the Old of which J. M. V. Audin, a zealous Romanist, says: "It is simple in its recital of the patriarchs, glowing in its predictions of the prophets, familiar in the gospels and colloquial in the epistles. The imagery of the original is rendered with undeviating fidelity."

But while Luther was engaged in scattering from the Wartburg the good seed, the tares of fanaticism were being sown, yes, were bearing poisonous fruitage, and even the University of Wittenberg felt their blighting influence. The students neglected their studies, some of the schools were closed. Who could stem the tide of ruin? There was but one man in the world who could do it. And he came, against the advice, against the command of the Elector, braving all dangers, trusting to no power of man; but relying on God for protection he came, and in ten days by his prudence and firmness calmed the storms of popular excitement and destroyed the power of fanatics as already he had broken the strength of the Papacy.

NEWBERRY, S. C.

The Easter-Tide Calendar

(*Continued from page* 18.)

ly help it. Motherhood is strong in every woman and spontaneously goes out to the helpless. But that *men* should tend these imbeciles with woman's tenderness is a marvel. It takes true charity to do what we saw! Rare devotion indeed! Especially as we watched the younger Brothers, some under twenty, mere bright-faced boys, we were wonderfully impressed. If men who are advanced in years find strength for such service, perhaps from life's teachings, it is marvelous enough. But what words will express one's admiration in seeing such work done by young men who have all life before them, with its tempting promises and shining hopes! Admiration is not the word: it is simple reverence. We expressed some of our thoughts to one of these youthful Brothers—he was but 19 and looked such a bright youth: 'How can you do it?' 'Well,' he replied, 'we know we cannot in our own strength, and we are here on trial to test ourselves for the life we have chosen. It is a little hard sometimes, but there is a Love which helps!' And there was a light in his eye which said he spoke true. One saw it and felt rebuked."

Getting an Education

Many years ago a young man, a glover's apprentice in Edinburgh, desired above all things else an opportunity to improve his mind. He lived with relations who were so poor that their humble home was in total darkness every night, since they could not afford a light. The young fellow was determined at any cost to secure an education, so he was in the habit of standing on the sidewalk and reading by the light of the shop windows until the places of business were closed; then he would climb a lamp-post and study late into the night. This young man lived to become one of the greatest oriental scholars in the world. The first book ever printed in Scotland in the Arabic language was the result of his labors.—*Exchange.*

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Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA. S. G. WEISKOTTEN, BROOKLYN, N. Y.

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Editorial

He is risen! He is risen!
Need we tell the oft-told tale,
While from shining heights Elysian
Falls His light o'er earth's dim vale.

Come ye, lift your joyous voices,
Raise your Easter anthems high;
Now once more the Church rejoices,
And triumphs in Christ's victory.

How differently from the way in which the three Marys slowly and heavily drew toward the sepulchre in Joseph's garden their burden of sweet spices and cerements did they hasten homeward, to bear to all the disciples the word of the angels, "He Is Risen!" on that wonderful first Easter morning! But the change in their spirit was but a type of the many, *many* changes that took place. Sorrow yielded to rejoicing, "agony" to "peace," sacrifice to conquest. Poverty had offered an eternal oblation. Darkness admitted the splendors of morning into its depths. The tomb was a mere incident in the universe of God's love. He that laid down life took it anew. By the Vanquished One victory was won.

And in the Church the same principle holds. The promises have given place to fulfillment. The dark cross appears to us as an emblem of transfiguration, the crown of thorns bristles as a sparkling aureole of glory round our Saviour's head. The spear is exchanged for a ray of light; the cruel nails have been replaced by passion flowers on the vine of our faith that twines around the cross; and the blood of Calvary is the holy sacrament gift and seal of forgiveness by which our sins are blotted out and our names are written among the redeemed in heaven.

The resurrection of Christ shows (*i. e.*, explains) to us a mystery. The same faith that has joined us to the Christ who died has united us to the Christ who rose from the dead. Because He lives we shall live also. To the believer in Christ death is no mystery: it is a simple transfer from the less to the greater life, the temporary to the eternal. We lose the one to gain the other.

O that every Luther League might celebrate in some fashion the victory in Christ, of all believers, over sin, death and hell.

Christ is risen, and with Him shall be all His true followers by the power of the same resurrection.

He comes, He comes, the Hero wise;
And, filled with power divine,
His arm destroys, His conquering eyes
On Death's dark midnight shine.
Messiah He! O world, rejoice!
He makes salvation thine.

(From the German of John Ad. Hiller, d. 1804. As sung by the Leipzig Quartette.)

O gladdest day earth ever knew,
Which heaven's gates wide open threw,
And death before death's victor flew,
And Jesus rose triumphant.

Easter is the gladdest of all days because it reveals to us the perfect life with God. Not merely eternal life, but the life that shall be like the life of God.

Easter is the gladdest of all days because it brings the assurance of the life more abundant, a life that grows fuller and richer forevermore.

Easter is the gladdest of all days because a risen Christ means a conquering Christ. Amid the hindrances, the disappointments, the discouragements which beset us in the Master's work the Easter message of the resurrection brings us the assurance that He who conquered death and the grave is King of Kings and Lord of Lords, to whom is given all power in heaven and earth, and therefore His kingdom shall come.

Easter is the gladdest of all days because it assures us that our loved ones, who have gone before, are with the Lord and we shall see them again and abide with them in His presence, in which there is fullness of joy forevermore.

Easter is the gladdest of all days because through the risen Christ it brings us the power to rise out of the death of sin into the life of righteousness, which is well pleasing to God.

Easter is the day of higher ideals. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

Pastors and Leaguers will appreciate the importance of the topic that will appear in the next quarterly number of the LUTHER LEAGUE TOPICS, viz., "The Relation of the Luther League to the Church." The offer of two prizes for the first and second best manuscripts on this topic is to bring out the very best thoughts of those interested. We hope that a large number will submit essays.

Publishers' Column.

We had confidently expected to report ere this that the 10,000 new subscribers asked for at the National Convention in St. Paul last July had been secured, but we are yet far from the mark. Although the matter has not been mentioned lately we have not abandoned the idea. Our friends have it in their hands to do this if they only will. Do these words of commendation mean anything? If they do, then why need we say very much?

A Leaguer, sending 15 new subscribers, says:

"The paper is appreciated by our young and also some of our older people. I am certain it is doing a great deal of good. All of us appreciate Dr. Keyser's new story."

"I like the monthly calendar in the REVIEW, as it brings to me always a large number of facts that I never knew of before. I hope you will keep up this feature and gather these facts from the various sources."
"Long life and success to the REVIEW."

These are only a few of the comments we are constantly receiving. Don't you think you ought to help *your* paper to get that 10,000 new subscribers?

As an inducement to our old friends we offer to send one of the Lutheran Calendars for 1903 to every person sending us one new subscriber and their own renewal, or two new subscribers, either to be accompanied by $1.

If you have the calendar, for the same orders we will send you the three little booklets, "The Loyal Helpers," "John Westoff, Lutheran," "The Window of Rubies."

One evidence of appreciation for the work of the League and our literature is given in this indorsement from a pastor:

"We have really had phenomenal success with our Luther League. I have never seen anything go off so nicely. Eternity alone will tell what this organization will do for my young people. I am personally delighted with the Topics for 1903, and the young people take hold of them eagerly. Rejoice in the forward movement in the calling of Secretary Kuhns. We want him in our central League soon."

Paris Exposition, 1900
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The Topics grow in favor. Only a few of the present quarter's numbers remain. Attention is directed to the announcement in our last issue of the two prizes of $10 and $5, respectively, for the first and second best topics on the subject "The Relation of the Luther League to the Church." This is a subject of great importance to us all, and should prove of interest. In order to give the pastors who are so very busy before Easter an opportunity to compete we have decided to extend the date of the contest to April 30. Send your manuscript to Rev. Schnur, and your nom de plume, with full name and address, to E. F. Eilert, P. O. Box 876, New York City.

Have you thought of offering the catchumens, your Sunday-school scholars or League members, a Luther League badge for an appropriate Easter gift? You will find them appreciated. Prices elsewhere in this issue.

Address all orders for Badges, Books, Hymnals, &c., &c., to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

Daily Bible Readings

April 5. Palm—Matthew 10 : 32-39 ; I Peter 3 : 14-16.
Monday—Matthew 26 : 1-25.
Tuesday—Matthew 26 : 26-56.
Wednesday—Matthew 26 : 57-75.
Holy Thursday—Matthew 27 : 1-33.
Good Friday—Matthew 27 : 34-61.
Saturday—Matthew 27 : 62-66.

April 12. Easter—Matthew 28 : 1-15.
Monday—Exodus 39 : 30-43.
Tuesday—Joshua 1 : 1-18.
Wednesday—Judges 14 : 1-11.
Thursday—I Samuel 3 : 1-21.
Friday—John 10 : 27-42.
Saturday—II Timothy 1 : 13-18.

April 19. I Easter—Jeremiah 1 : 15-19.
Monday—Exodus 31 : 12-18.
Tuesday—I Samuel 4 : 12-22.
Wednesday—Esther 1 : 1-22.
Thursday—Proverbs 31 : 10-31.
Friday—II Thessalonians 3 : 1-18.
Saturday—I Peter 2 : 10-22.

April 26. II Easter—Ex. 20 : 14 ; Eph. 5 : 1-14.
Monday—Leviticus 19 : 1-11.
Tuesday—II Kings 5 : 15-27.
Wednesday—Isaiah 4 : 1-6.
Thursday—Matthew 19 : 16-22.
Friday—Romans 13 : 1-14.
Saturday—I Thessalonians 4 : 1-12.

May 3. III Easter—Exodus 20 : 15, etc.
Monday—Deuteronomy 16 : 12-19.
Tuesday—II Kings 4 : 18-37.
Wednesday—Isaiah 63 : 7-16.
Thursday—Haggai 2 : 1-23.
Friday—Matthew 24 : 1-14.
Saturday—Acts 10 : 34-48.

May 10. IV Easter—Psalm 96 : 1-13.
Monday—Ecclesiastes 12 : 1-14.
Tuesday—Isaiah 43 : 1-13.
Wednesday—Hosea 2 : 14-23.
Thursday—Amos 6 : 1-14.
Friday—Mark 12 : 1-12.
Saturday—I Corinthians 13 : 1-13.

May 17. V Easter—Exodus 20 : 16 ; Proverbs 6 : 12-19.
Monday—Ezekiel 1 : 15-28.
Tuesday—James 5 : 1-20.
Wednesday—I Peter 2 : 1-10.
Thursday—I Timothy 2 : 1-15.
Friday—Titus 2 : 1-15.
Saturday—Revelation 22 : 1-21.

May 24. Exaudi—Revelation 10 : 1-11.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— The fifth anniversary of the Rev. Wm. Dallmann as pastor of the Church of the Redeemer, was celebrated on Monday evening, February 23. The demonstration, a surprise to the pastor and his wife, took the form of an entertainment and supper. At the close of the entertainment a sum of money was presented by the president, Mr. G. P. Busch.

Brooklyn

— Rev. J. J. Heischman, D.D., pastor of St. Peter's Church, will in the fall celebrate the twenty-fifth anniversary of his ordination and of his present pastorate.

— A new chapel of the Missouri Synod Church of Our Saviour was consecrated on February 15.

Philadelphia

— Temple Lutheran Church, Rev. August Pohlman, M.D., pastor, has been growing very rapidly. When the pastor took charge there were just 40 members, at the end of six months the total membership was 165. The congregation has voted to erect a church building to the value of $30,000. Every department of the work is already organized. A strong Sunday school and Young People's Society are flourishing. A men's meeting is held every Sunday at 4 o'clock. The little chapel is very much too small. The *Echoes*, a monthly paper, is bright and full of news.

— The Schæffer-Ashmead Memorial Church, which adorns the campus of the Mt. Airy Seminary, is nearing completion, and will be consecrated on Ascension Day, May 21. The building is the gift of Rev. William Ashmead Schæffer, and is erected as a memorial of his parents.

— The spring convention of the Lutheran Sunday School Teachers' Association of Philadelphia was held on Thursday, March 19, at the Church of the Nativity, Seventeenth street and Tioga avenue. Addresses were delivered by Mr. Charles O. Krauss, Rev. G. A. Kercher and Rev. Edwin Heyl Delk, and an open conference on "Primary Department Work" was a feature of the convention.

— Have you sent for that excellent pamphlet containing the Farewell Addresses of our missionaries to India? It has been published in neat form by the Young People's Association of St. Mark's Church. It contains the sermon of Dr. Spaeth and the address of Dr. Jacobs, Dr. Harpster, Missionary Wackernagel, delivered on that most inspiring occasion when farewell was said to the missionaries. Some copies of these addresses may still be procured by sending a request to Rev. W. P. Cooper, 635 North Twelfth street, Philadelphia.

Chicago

The Swedish Lutheran Immanuel Church, the oldest Swedish Lutheran Church in Chicago, celebrated its golden jubilee recently. The congregation numbers over 2000, and the Sunday school has 1500 pupils. In the 50 years of its existence the church has had only two pastors.

— At a congregational meeting of St. Luke's Church, Rev. M. E. Haberland, pastor, held February 25, a large plot of ground adjoining the church building was received as a gift. A parsonage is to be erected before the end of the current year.

— The Association of Protestant Deaconesses has united with the Passavant family in requesting the Rev. Dr. Gerberding to write a biography of the late Rev. Dr. W. A. Passavant.

— Dr. and Mrs. G. G. Burnett of San Francisco, with the aid of a set of magnificent stereopticon views, delivered a realistic lecture on the Oberammergau Passion Play for Holy Trinity Church to a very large and representative audience Thursday, March 19.

— St. Mark's Church, Rev. Z. N. Corbé, pastor, which is the only Lutheran Church in Chicago having a vested choir, is arranging for a "Mission" to bring the Church to the attention of the nonchurch goers in the weeks succeeding Easter.

— St. Matthew's, whose faithful first pasto goes to Goshen, Ind., has called Student Paul Gerberding, brother of the well-known author of the Way of Salvation, as his successor.

— There are 11 regular resident members in the graduating class of the Chicago Theological Seminary. All have fields in almost as many Synods and the institution could furnish fields for as many more men if they were available.

Cincinnati

— The Rev. Dana C. Johnson of Iowa City has accepted the call given him by the Walnut Hills Church.

Pittsburg

— The members of St. John's Church have taken steps to procure a new $3000 pipe organ. The pastor, Rev. W. H. Fehr, has obtained a donation of one-half the amount from Andrew Carnegie, and the congregation has resolved to collect the balance.

Milwaukee

— The Church of the Redeemer, having with in the last few years reduced its debt over $3000, is making an effort to effect a further reduction. A friend of the Church has donated $500, and the members of the congregation are asked to contribute a similar sum as a Lenten Self-denial offering.

Detroit

— Rev. Albert Homrighaus, formerly of Zion's Church, Washington, D. C., accepted a call to the Hildner Memorial Church. He expects to enter upon his new field not later than the middle of May. The church is erecting a new edifice costing over $30,000, and a parsonage.

Minneapolis

— A congregation was recently organized at the seminary of the Lutheran Norwegian Synod in Minneapolis. Rev. Dr. Beekman has been elected pastor.

— Rev. J. C. Pedersen has resigned the pastorate of St. Peder's Danish Lutheran Church and removed to Salinas, Cal.

MISCELLANEOUS

— St. Jacob's Church, Miamisburg, Ohio, will come into a legacy of $2000 under the will of Mrs. Elizabeth Groby. The pastor, Rev. F. W. E. Peschau, D.D., closed the third year of a successful ministry on Quinquagesima Sunday. During this time more than 200 members have been added to the congregation, which now numbers 725 communicants, and the Sunday school over 625 scholars. Over $1000 are now on hand to improve the auditorium of the church.

— St. Paul's Church, Allentown, Pa., has awarded the contract for a new church to have a seating capacity of 900 and a Sunday school room for 1200. This congregation dates from the founding of Allentown in 1762. The present edifice was erected in 1855. St. Paul's is the mother of all the other Lutheran Churches in Allentown. A family of the congregation has agreed to give $10,000 toward the new church, provided the congregation contributes an additional $20,000 within five years.

— It is reported that Christ Lutheran Church, Lewisburg, Pa., Rev. I. H. McGann, pastor, will receive $1500 from Andrew Carnegie for a new pipe organ.

— The First Lutheran Church of Annville, Rev. E. H. Gerhart, pastor, will receive $1000 from Mr. Andrew Carnegie toward a $2000 organ.

— A new mission has been founded under General Synod auspices at Bessemer, near Pittsburg, a town with 1000 inhabitants and no church.

— At St. Paul's Church, Uniontown, Pa., one of the Lenten services, March 18, was devoted to the interests of Porto Rico missions, and an offering was made to that work. The congregation has decided to make repairs to the church property costing $1200.

— At Elgin, Ill., the General Council Field Secretary, Rev. A. C. Anda, by invitation of the Swedish pastor, began an English mission the last of October. Now, after five months, a self-supporting congregation has been established to which Student Paul W. Roth of the Chicago Seminary has been called. Preliminary work has also been done in the neighboring city of Aurora, under similar conditions with like prospects. Two self supporting fields and preliminary work at half a dozen others are the result of Secretary Anda's first six months' work.

— The First English Lutheran congregation at Mishawaka, Ind., Rev. Wm. Eckert, pastor, although only 18 months old, has erected a fine parsonage and will consecrate a $11,000 brick church Sunday, April 19. Rev. Eckert, after May 1, will confine his labors to South Bend, his original field, the growing needs of which demand his entire time. Rev. M. E. Boulton of Goodhue, Minn., has been called to take charge of the work at Mishawaka.

— Norway is the name of a new town in James City County, Va., which is to be settled by Scandinavian Lutherans from the Northwest.

— Elaborate arrangements are being made worthily to celebrate the semi centennial of Roanoke College, Salem, Va., and the jubilee will be combined with the commencement exercises, June 7-11.

— A movement is on foot to raise $100,000 for Augustana College by 1910. The movement is said to have had its origin in Paxton, Ill., where Augustana College was located for some years. It should be a small matter to raise that amount among the 2,000,000 Swedes now supposed to be living in the United States.

— Sunday, February 15, the English Lutheran Church of Lindstrom, Minn., was dedicated.

— Under General Synod auspices several new missions have been started recently in California, one on the North Side of San Francisco, one at Redlands and one at San Bernardino. An organization with about 50 members is to be effected at Santa Barbara about Easter.

— The Norwegian Synod is making extensive preparations for a grand semicentennial celebration in Decorah, Iowa, next June. At that meeting a new and revised Lutheran Hymnal is to be adopted. Rev. W. V. Koren, who was one of the founders of the Synod, and who has served the same congregation near Decorah for 50 years, will celebrate his semicentennial.

— Rev. L. S. Keyser, D.D., of Atchison, Kan., has accepted a call to Canal Dover, Ohio.

— Dr. Carl Swensson has been appointed by the Governor of Kansas a member of the State Committee to receive and transmit funds for the benefit of the sufferers in the northern part of Sweden.

— After a successful administration for 19 years as president of Pennsylvania College, Gettysburg, Pa., Rev. H. W. MacKnight, D.D., LL.D., has tendered his resignation to the Board of Trustees, to take effect September 1 next.

— St. John's Lutheran Church, Jacksonville, Fla., Rev. Dr. S. S. Rahn, pastor, recently erected, was considerably damaged by the recent storm which prevailed more or less generally throughout the South. The damage is being repaired.

"The Overland Route"

The significance of the word "Overland" has now almost passed away, but in the 60's and early days of the 70's it had a meaning peculiarly its own, being used to designate the *Union Pacific* and *Central Pacific* railroads as the rail route, or overland route, across the continent, in contradistinction to the several routes by sea, notably the routes by the Isthmus of Panama and Cape Horn. In designating the route to the Pacific Coast, it became necessary for passengers to signify by "sea" or "overland," hence the term "OVERLAND" became generally adopted for the Union Parific and Central Pacific lines. The ocean route to the Pacific was tedious and circuitous, and the impetuosity of the mining population demanded quicker time for the delivery of its mail than was taken by the long sea voyage.

It was not long before "The Overland Route" diverted all the trans-continental passenger traffic from the water routes to the rail route via Ogden.

The significance of this route is apparent when it is remembered that, from Omaha, it is 204 miles shorter to Salt Lake City; 278 miles shorter to San Francisco; 278 miles shorter to Los Angeles; 358 miles shorter to Portland, and 16 hours quicker to San Francisco and Portland than any other line.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man has been secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of $1000, to be called for only in the event of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert, New York City.....$50.00
Wm. C. Stoever, Philadelphia..... 50.00
John F. Dinkey, Rochester, N. Y..... 50.00
Rev. Chas. L. Fry, Philadelphia..... 50.00
Frank A. Hartranft, Philadelphia..... 50.00
Rev. L. M. Kuhns, Omaha..... 10.00
William H. Koenig, Omaha..... 10.00
Paul W. Kuhns, Omaha..... 10.00

J. F. Smith, Omaha	10.00
William Wilte, Omaha	10.00
H. L. Hungerford, Wilkes-Barre	25.00
J. Martin Rommel, Philadelphia	50.00
George D. Boschen, New York	50.00
C. A. Smith, Minneapolis	50.00
Rev. Geo. H. Schnur, Chillicothe, Ohio	25.00
Horace W. Bikle, Pittsburgh	25.00
Wm. L. Henrich, Buffalo, N. Y.	25.00
A Friend	25.00
Luther League, Buffalo, N. Y.	25.00
Luther League of First Church, Columbus, Ohio	10.00
Chas. K. Hunton, Columbus	10.00
Luther League of Holy Trinity, New York	10.00
Luther A. Brewer	25.00

Frank A. Hartranft, Esq., Chairman.
1215 Stephen Girard Building, Philadelphia, Pa.

J. Martin Rommel,
John F. Dinkey,
George D. Boschen,
Louis Van Gilluwe,
Finance Committee.

Please address reply to chairman.

NEW YORK STATE

New York City

— The regular bimonthly business meeting of the New York City League was held at the Church of the Atonement, Edgecomb avenue, corner 140th street, Rev. F. H. Knubel, pastor, on Thursday evening, March 19, the president, Mr. I. S. Runyon, presiding. Encouraging reports were received from the Leagues, including that of the Church of the Redeemer, Yonkers, Rev. J. W. Smith, pastor, which was admitted to membership recently. The Executive Committee announced that plans have been made for the annual convention to be held at St. Mark's Church, 323 Sixth street, Rev. George C. F. Haas, D.D., pastor, on Friday evening, April 24. This convention will commemorate the fifteenth anniversary of the League, which was formed April 19, 1888. Addresses will be delivered by Mr. E. F. Eilert, editor of the Review, and Rev. Charles L. Fry of Philadelphia, Literary Secretary of the Luther League of America. The annual dinner by the League, which will probably occur in the week beginning April 26, will also be arranged to contribute its share to the anniversary celebration.

— The Luther League of St. Paul's Church, 151 West 123d street, Rev. J. A. W. Haas, D.D., pastor, participated in the services commemorating the fifth anniversary of the consecration of the new church edifice, Tuesday evening, March 24, being devoted to the League's observance. The speakers on this occasion were Rev. Dr. Hugo W. Hoffman of Brooklyn and William C. Stoever, Esq., of Philadelphia, president of the Luther League of America. The meeting was well attended, nearly every League in the city being represented, and the addresses were inspiring and practical. At the close of the formal meeting refreshments were served in the spacious Sunday school room, and impromptu short speeches were made by Messrs. Stoever, Eilert, Boschen and Runyon, Mr. F. N. Bunger, the president of St. Paul's League, presiding.

— The Luther League of St. James' Church, Rev. J. B. Remensnyder, D.D., pastor, has arranged for Dr. G. G. Burnett's illustrated lecture on the Passion Play at Oberammergau, to be given on the evening of May 8.

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— A Junior Luther League was recently organized in Gustavus Adolphus Church, Rev. Mauritz Stolpe, pastor.

— The St. Mark's Luther League, Rev. George C. F. Haas, D.D., pastor, held its seventh anniversary on March 8. The League is in a prosperous condition. The members are interested in the work and much enthusiasm and activity is shown by all. Meetings are held every Monday evening. The special work for the Lenten season is a self denial offering and an illustrated lecture on the life of Christ.

Brooklyn

— One of the most successful meetings ever held by the Luther League of Brooklyn was the regular monthly meeting which occurred Tuesday evening, March 17, at St. Paul's Church, South Fifth and Rodney streets, Rev. Hugo W. Hoffmann, pastor. A lecture on "The Life of Luther and the Reformation," profusely illustrated by stereopticon views, was delivered by Rev. William F. Koepchen. An audience of about 700 people listened to the lecture and were enthusiastic in praise of it. The April meeting of the League will be held in the Church of the Reformation, Pennsylvania and Liberty avenues, at which a talk on Mt. Blanc will be given by one of the members of the League who recently climbed that mountain. Another illustrated lecture is arranged for the autumn.

— The Luther League of St. Paul's Church, Rev. Hugo W. Hoffmann, pastor, heard the Illustrated Report of the late National League Convention, by Mr. Eilert, on Thursday evening, March 26.

— The Young People's Society of Zion Lutheran Church has agreed to bear the expense of furnishing the basement of the church.

Albany District

— On Monday evening, March 16, the Luther League of the Church of the Redeemer, Albany, Rev. H. Douglas Spaeth, pastor, held its regular monthly meeting. The programme rendered was interesting and instructive. Mrs. Jacob H. Smith, formerly principal of the Training School at Albany, gave a talk on that subject in which she described the course of training through which every young lady must pass in order to become a teacher in the public school. Mr. Bernard H. Brohm read an essay on "James A. Garfield," in which he very clearly brought out the principal facts connected with his life. Mrs. H. D. Spaeth graphically described "A Trip to Norway," giving her own personal experiences and views in a most delightful manner. The annual meeting of the League will be held on April 20. The League has had a prosperous year.

Buffalo District

— The March meeting of the Luther League of the Church of Atonement, Rev. Dr. T. W. Kretschmann, pastor, was held at the home of Miss Anna Hager. The League will provide decorations for the church for Easter and Palm Sundays. Arrangements are also being made for a reception to the catechumens on Easter Monday evening.

PENNSYLVANIA

Somerset County Central

— The Luther League of Trinity Church, Somerset, Rev. Robt. L. Patterson, pastor, was organized Sunday, July 27, 1902. Eleven were enrolled as charter members. There are now 54 active, earnest, faithful, growing young people in the organization. Recently this League started a library by purchasing the books of the four Reading Courses, which have been in constant use ever since. This League believes that it would be hard to find anything finer for the training of the young Christian's head, heart and hand than the Luther League Topics for the present year. So interesting and enthusiastic are the weekly meetings that time is the only problem.

Allentown District

— The Allentown Luther League determined to prepare a Post Confirmation Course of Study for Luther Leagues, to consist of the Church Book, the government and practices of our Church, her educational and missionary work, the Augsburg Confession and other topics.

Northeastern Central

— The regular semiannual convention of the Northeastern Central Luther League, to be held in Christ Church, Wilkes-Barre, Rev. H. G. J. Seneker, pastor, on Tuesday, April 21, will consist of two business and one public sessions. Papers will be presented on topics of interest to our League members.

P. WALTER BANKER, President.

— A new Luther League was organized March 12 in Kripplein Christi Lutheran Church, Wilkes-Barre, Pa., by the President of the Northwestern Central. The new League made a very good beginning, starting out with 38 members, who are all very enthusiastic for the League. To the pastor, Rev. Geo. E. A. Reschke, is due most of the credit for the organization of the League.

— The Luther League of Christ Church, Wilkes-Barre center, purchased a vocalion for their church, which has added much to the appearance of the church, and is much appreciated by the congregation. Half of the purchase price was paid at once and there has been enough subscribed by members to pay the balance.

Pittsburgh District

— The Luther League of St. Paul's Church, Allegheny, Rev. A. R. Kuldell, pastor, reports the following: During the year 1902 there were held in all 37 meetings, 34 of these being Sunday evening meetings, and three business meetings, the latter being held in the week. At 29 Sunday evening meetings the regular topics of the Luther League were discussed, and one evening was devoted to the celebration of the ninth anniversary, on which evening the pastor lectured. Four Sunday evenings were devoted to the study of subjects prepared by the Missionary Society. The average attendance is about 40; the largest attendance at any one meeting was 68, and the smallest 31. No meetings were held from June 1 to September 21. On February 12 this League celebrated the tenth anniversary of its organization. During these ten years it has been a power for good in the congregation of which it is a part. Mr. Otto F. Mayer has been the presiding officer ever since the organization of the society.

— Rev. G. D. Simen has recently organized a League in his Zion's congregation, Pittsburg. The new organization starts out with a membership of 20, and quite encouraging prospects.

— A League which can vouch for the excellence of "The Means of Grace" as a basis for Luther League study is that of the St. Paul's congregation, Allegheny, Rev. W. E. Schramm, pastor. Some of the most interesting meetings in the history of this League have been those at which these doctrinal topics have been discussed. The Central Association will meet in St. Paul's Church in July. The League is already planning for the entertainment of its guests.

— The League of Christ's Church, Knoxville, Rev. O. S. Oglesby, pastor, is following the Reading Course suggested by the Central Association.

— In the Luther League of St. John's Lutheran Church, Homestead, Rev. G. S. Seaman, pastor, an effort is being made to have all of its members supplied with the Luther League badge.

— The Junior Luther League of Mt. Zion Lutheran Church, Allegheny, Rev. T. S. Brown, pastor, has recently been organized. Miss Eleanor Graham is its superintendent.

NORTH CAROLINA

— The Luther League of St. John's Church, Mt. Pleasant, has made a new start in the educational branch of work, Luther League literature has been adopted, and no effort is being spared to make the League an active force in the work of the Church. Mr. John B. Morse is secretary.

Three-Day Tour to Washington

Under the Personally-Conducted System of the Pennsylvania Railroad.

The next Pennsylvania Railroad Personally-Conducted Tour to Washington leaves Monday, April 6. Rate, covering railroad transportation for the round trip, hotel accommodations, and transfer of passenger and baggage, station to hotel in Washington, $14.50 from New York, $13.00 from Trenton, $11.50 from Philadelphia, and proportionate rates from other points. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Barton or Hamilton hotels. For accommodations at Regent, Metropolitan, National or Colonial hotels, $2.50 less. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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HAGERSTOWN, MD.

OHIO

— Steps are now being taken to organize a Springfield District of the Ohio State Luther League. Rev. L. M. Kuhns, the General Secretary of the National League, addressed the young people of the Springfield churches in the interest of the League, at the First Church on February 25. It is expected that the new District League will be organized before the State convention, to be held at Van Wert in May.

— A mission under the care of St. Paul's Church, Newark, was organized November 10, 1902, in the rapidly growing west end of the city. The average attendance upon the Bible school for the last two months has been 97, and upon worship 53. A League was organized March 5 by the officers and members of St. Paul's League. Mrs. Jessie Van Atta was installed pres.; Miss Macra Shirer, vice-pres.; Mrs. William Johnson, sec.; Mr. Clarence Johnson, treas. The League begins a most promising work with 31 active members. The Mission is under the pastoral care of Revs. Schindel and Spaid.

ILLINOIS

— The annual convention of the Luther League of Chicago held in Bethlehem Norwegian Church, Rev. G. T. Rygh, pastor, Tuesday evening, March 17, in interest and attendance was one of the best in the history of the League. The knowledge that the new General Secretary would make his first official visit to Chicago and be the principal speaker undoubtedly contributed much to the success of the convention. Rev. Kuhns explained most satisfactorily the basis and spirit of the National League, also the sphere and work of the local League and its relation to the Central, State and National organizations. The advantage of having a general secretary was clearly evidenced by the wholesome effect of his presence. The musical features of the evening were the singing of Miss Theckla Leafborg of Holy Trinity Church and Prof. A. A. Holmes' "Nightingale Quartette." The election of officers resulted in the selection of the following: Pres., M. C. Olson; rec. sec., Charles Nielsen; cor. sec., Theresa Peterson; treas., Fred. R. Matson; Executive Committee: Prof. A. Alf. Holmes, Ludwig Munson and H. W. Theis. Resolutions in memory and recognition of the late Rev. Dr. Hinman, who was president of the City League at the time of his death, were adopted. A unanimous invitation was extended to the Luther League of Illinois to hold its next annual convention in the city of Chicago. With an informal reception and impromptu musical programme in the church parlors in honor of Secretary Kuhns, this most successful gathering of young Lutherans came to its close.

— The Luther League of St. Matthew's Church, Chicago, elected the following officers February 1 for the ensuing six months: Pres., Miss Sophia Weigel; vice-pres., Miss Dorothy Weigel; sec., Mr. A. Franklin Row; treas., Mr. Julius Wenzel; custodian of books, Miss Edwina Klee.

— The Luther League connected with the Lutheran Church at Decatur recently elected the following officers: Pres., Hilma Zetterlind; vice-pres., Minnie Suesens; sec., Harry Raether; treas., Hildur Zetterlind; organist, Minnie Myers; cor. sec., Osa Keller.

— The Young People's Society of the Ebenezer Lutheran Church, Chicago, has accumulated quite a large fund to contribute toward the erection of a new church edifice, which will probably be undertaken this year.

IOWA

— The social and business meeting of the Luther League of St. Paul's Church, Davenport, Rev. W. H. Blancke, pastor, held February 23 at the home of the Misses Seaman, 430 West Sixteenth street, was a success in every way. The reception by the hostesses of the evening assisted by the Social Committee dressed in old colonial style, the large attendance, the splendid reports of the various committees, the reports of the president, secretary and treasurer all left the impression of a very successful Luther League. Thirteen new members were elected to membership in the League and more are getting ready for such an event. The Literary Committee provided a very entertaining programme of music and recitation. The Social Committee served a Martha Washington tea, in which a very toothsome hatchet played an important part.

MINNESOTA

— The Luther League of the State of Minnesota will hold its fifth annual convention at St. Olaf College, Northfield, Minn., May 18 and 19, 1903. The General Secretary, Rev. Luther M. Kuhns, will deliver the address at the rally, taking for his subject, "Wanted, Christians that Mean it."

— The Luther League of the First Church, St. Peter, held its annual meeting March 2, at which the following officers were elected: Pres., Hugo Johnson; vice-pres., Jesse Rinkel; sec., Susie Strauch; treas., Martin Schei. This was the first meeting held in the newly fitted up rooms in the basement, and the occasion was suitably observed. Rev. Alfred Ramsey, pastor of St. John's Lutheran Church of Minneapolis, delivered an address, forcibly and eloquently presenting the purpose of the Luther League.

SOUTH DAKOTA

— The sixth annual convention of the South Dakota Luther League will be held at Dell Rapids, S. D., May 12-14. "Truth, Trust, Tact, Essential Elements to League Work," has been chosen as the keynote of the convention. Rev. Luther M. Kuhns, General Secretary of the National League, will be present and will deliver an address. All Lutheran Young People's Societies in South Dakota are invited to send delegates to this convention. Lutheran pastors and professors when present are considered ex-officio members. A large attendance is desired and we pray that the meetings may be helpful and edifying. C. K. SOLBERG, president; O. A. ANDERSON, secretary.

— The Extension Committee of the Luther League of South Dakota is circulating throughout the State literature setting forth the plan and purposes of the League, so that pastors and church workers who feel the need of having the young people organized may have correct information about the League. An intelligent and comprehensive treatment of the subject is given in a pamphlet entitled, "The Young People's Movement in the Lutheran Church of America," by Rev. C. K. Solberg, president of the Luther League of South Dakota.

— The Luther League connected with the Lutheran Church at Aberdeen, at its January meeting elected the following officers: Pres., Rev. O. Glesne; vice-pres., Augusta Oyhus; sec., Clara Olsen; treas., Josephine Finsand. The League has about 25 active members, holds a combined literary, business and social meeting each month, and a devotional meeting every Sunday evening. The Luther League Topics

are used and found very helpful. On Friday evening, February 27, the League gave its "Annual Social," and in spite of the worst blizzard of the winter, about 50 people were present and about $15 was contributed. This social is an annual feature, occurring in February, the entertainment comprising a musical and literary programme, refreshments and a "social hour."

WYOMING

—*The Republican*, a daily newspaper of Laramie, published in its issue of March 14 the following: "Rev. Luther M. Kuhns of Omaha, General Secretary of the Luther League of America, will visit the city on the 31st, and will deliver a lecture at the West Side Church. He is one of the most earnest and enthusiastic Luther League men alive, a perfect gentleman and a good talker, and no doubt the church will be packed to the door, as it should be."

KANSAS

—The Luther League of the Swedish Lutheran Church at Burdick has more than $200 in its treasury, which it will donate to the church for the purchase of a bell.

CALIFORNIA

—A picture of Christ and His disciples was recently presented to Rev. Wm. Kelly, pastor of the First Lutheran Church, Oakland, by the Luther League of that church. The occasion was the pastor's birthday, in the celebration of which other societies of the church participated.

GEORGIA

—The Luther League of the Church of the Ascension, Savannah, Rev. W. C. Schaeffer, pastor, elected, on February 10, the following officers for the year 1903: Pres., W. B. Spann, Jr.; first vice-pres., Fred. Quante; second vice-pres., Miss Addie Tiejen; rec. sec., Miss Mabel C. Gibbons; cor. sec., Miss Adeline C. Semken; treas., Harry Precht. Mr. Spann wished to retire from the office of president, and it was only at the earnest and unanimous request of the members that he consented to re-election. A great deal of credit is due Mr. Spann for the work done during the past year. This year the League has had new gaslights put in the lecture room of the church. The League has arranged for a series of addresses on appropriate subjects by prominent speakers of the city. A prosperous year is anticipated.

—God takes a man for what he is and not for what he seems to be.

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From the Juniors' Standpoint

[Address Rev C. Elvin Haupt, D.D., Lancaster, Pa.]

Topics April 1903

"Confirmation," Palm Sunday, April 5.
"The Angel's Message," Easter, April 12.
"The Diet at Worms," April 19.
"Personal Purity," April 26.

Dates Worth Knowing

April 2, 1640. Paul Fleming, the good Lutheran hymn writer, died.
9, 1729. Death at Stavanger, Norway, of the great Missionary Thomas von Westen.
18, 1521. Luther's noble stand for the Word of God, at the Diet at Worms.
19, 1529. The solemn protest at Speyer of the Lutherans, against the decision of the Romanists of the diet. From this act we have the name "Protestant."
19, 1560. Philip Melanchthon, the preceptor of Germany and author of the Augsburg Confession, "fell asleep in Jesus."
20, 1558. Decease of Doctor John Bugenhagen at Wittenberg. He was one of Luther's great friends in the Reformation. He officiated at the marriage of Martin Luther and Catharine von Bora. He ably assisted in the translation of the Holy Bible into German, and reorganized the Church in Denmark and other places.

A question for discussion, What would you do for Christ if you had $1,000,000 of your own?

A happy thought: When the heart becomes perfectly pure temptation ceases.

The reward of faithful endurance of a trial is character.

Bad habits are cells in Satan's prison where he chains down the souls of men.

There are those who "Remember the Maine," but who forget the death of our Lord Jesus Christ.

Every Junior League is (or ought to be) to the Luther League of the congregation what the infant school is to the Sunday school, a preparatory department.

There will be a large accession of young people into the Church at the spring communions. Why may they not be combined into active work at once?

Does the pastor ever have a request to deliver a sermon at a special time to the Juniors?

Diamond Rays

Every Junior ought to have a badge, and wear it, for it means much every way.

It honors us to help on any of the great works of the Church.

Missionary work may be illustrated by three concentric circles: 1, Inner missions among the neglected of our own neighborhood. 2. Home missions for those of our own land. 3. The worldwide Foreign Field. The common center of these three is our own outlook from our own organization.

We hope that the time is not far distant when every congregation of our Church shall be able to say with pleasure, "We have a Junior Luther League."

Many pastors find that one of the most delightful hours of the week is the one they spend with their Junior boys and girls.

Perhaps as the season opens, the League may be able to have a number of organizations of the boys and girls for outings led by reliable persons. Such clubs could be devotees of the camera, the sketch book, or seekers of botanical or mineral specimens. Pleasant walks and talks about the town and country lead up the mind to nature's God.

It is well for the League to do some charitable work. If there are any poor around us, truly poor, deserving sympathy and aid, a "Junior" is just the helper that may be needed to carry on the relief.

A regular Junior Luther League ought to be able to graduate annually into the Luther League of the Church quite a number who have reached a standard age—say 14 or 15 years.

The Junior Topics are very helpful in many ways. None can fail to be benefited by their use.

What if the work is difficult at times? The joy of achieving it is so much the greater.

It is a great advantage to a congregation if some kind friend or friends will furnish one room of the church with an outfit for a reading room for the young people.

The columns of the Juniors' page are ever open to answer the queries of any who may have points that are needing reply.

Reduced Rates to New Orleans

Via Pennsylvania Railroad, Account Meeting National Manufacturers' Association

On account of the meeting of the National Manufacturers' Association at New Orleans, April 15 to 17, the Pennsylvania Railroad Company will sell excursion tickets to New Orleans and return, April 11, 12 and 13, good going on date of sale, and good returning to reach original starting point not later than April 19, from all points on its lines, at *reduced rates*. By depositing ticket with Joint Agent at New Orleans between April 12 and 19, and payment of fee of fifty cents, an extension of return limit may be obtained to reach starting point not later than April 30.